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# MANUAL

OF THE

## METHODIST EPISCOPAL CHURCH:

### A QUARTERLY MAGAZINE

OF

Information Concerning the Benevolent and Publishing Interests  
of the Church, namely:

THE MISSIONARY SOCIETY; THE SUNDAY-SCHOOL UNION; THE TRACT  
SOCIETY; THE BOARD OF CHURCH EXTENSION; THE  
FREEDMEN'S AID SOCIETY; THE BOARD  
OF EDUCATION; AND THE  
BOOK CONCERN.

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# MANUAL

OF THE

## METHODIST EPISCOPAL CHURCH.

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APRIL, 1887.

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THE MISSION OF THE MANUAL is that of a helper in the work of the Church as carried forward through our several benevolent societies and boards.

Is our Church truly *militant*?

Then these societies and boards are so many divisions of the service, and the several departments of the MANUAL are so many *aids-de-camp* sent forth from the head-quarters of each division of the service to the officers and soldiers in line of battle, with tidings of the progress of the conflict and calls for such disposition of the forces as shall assure and hasten the victory. Brother, comrade, officer or private, this messenger is to you! Get all the tidings he brings, and make them available for the direction and encouragement of your part of our long and ever-advancing line of battle.

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LEADERSHIP is as necessary in the Church as in an army; and every body knows that an army without leadership would be only a disorganized mob. Unthinking bayonets gleaming along steadily-advancing lines, moved by a single will, are a thousand times better in the day of battle than an army of civilians with conflicting theories and spurning subordination, though every man of them were fit to be a senator. But the best army the sun ever shone upon is one in which every soldier knows what he is fighting for and that the cause is

worth more than life itself. Such an army of patriots saved the republic, and such an army of Christian soldiers will conquer the world for Christ. But, in both alike, leadership, intelligent, careful, considerate, courteous, confidence-winning *leadership*, is essential. Such leadership it is the glory of a conquering army to follow.

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DR. HOWARD HENDERSON, in his admirable essay on "Church Benevolences," says: Every saved soul holds salvation only by exertion for the salvation of others. In the rebuilding of the walls of Jerusalem, under Nehemiah, every one was required to build over against himself. One, who was a mere lodger, built over against his chamber window. So every Christian is required to save the world *exactly where he touches it*. The temple altar cried, "Come!" The cross cries, "Go!" The religion of the Jews was stationary and provincial. The religion of Christ is itinerant and ecumenical. Go, send, or die and burn, is the imperative alternative. The cherubim bent over the Ark of the Covenant, gazing at the sacred relics; the angel of the Gospel flies on errands of mercy. Contemplation is succeeded by work. If Christ calls some to *go* all others are under a divine call to *send*. . . . To take the world for Christ is to take it for ourselves. We would die at home if we did not live abroad. Stagnation is another name for death. Movement is the first exponent of vital energies. All living forces work from the center outward. The sap and blood circulate. Coagulation is strangulation. When extension ceases decay sets in. A stagnant pool is a distillery of death. Dismal swamps brew contagion, and every wind that wafts bears on its wings the mephitic poison. It is the running stream, clear as crystal, that carries a benediction to the thirsty meadow. It gives refreshing drink to the flowers that droop to kiss its waters with grateful lips and fragrant breath. Even the willows bend their branches, as if reverently acknowledging the blessing it brings to their hidden roots. A tree must retain power to burgeon and blossom, and banner itself with foliage, or its leaf must wither and its branches die. The sun must keep a hospitable fireside for its family of worlds or perish. It must shine and warm and



light on their way the worlds that wheel around it, or be consumed by its own ardors.

GO, OR GIVE ; DO, OR DIE !

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COVETOUSNESS should be preached against more than slavery or intemperance. Some men will not preach on either of these sins, for fear of rousing the old Adam in some so-called children of the second Adam, or for fear that by the straight preaching men may rise and boil wrathfully and lay the agitation upon the minister, saying, "Hast thou found me, O mine enemy? and art thou he that troublest Israel?"

—*From Jubilee Essays.*

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THE LAST-MAN PLAN.—Rev. J. W. Young, in the various articles he has written on our benevolent work, has fully demonstrated that the great defect of our Church lies in the fact that the multitude of our members do little or nothing. The "Last-Man Plan" seeks to cure this evil, and gives promise of being more effective than any thing else thus far suggested. Rev. John A. B. Wilson, the author of this plan, has demonstrated its practicability on his own district. It requires thoughtful attention to make it successful. But this is true of any plan of real merit. The best constructed locomotive will stand idle without a competent engineer who knows how to raise steam and apply it as a power to run it. Let us have the "Last-Man Plan" operated until the last laggard shall be enlisted in our great work.

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"LAWS AND FORMS CONCERNING CHURCHES," etc., that "much-needed book," by Dr. Kynett, assisted by William W. Cotton, Esq., of the New York Bar, and printed for the author by Phillips & Hunt, is just out. It supplies a long-felt want, and those interested in the organization of churches, and in church property questions, will find it indispensable. Price, \$5. Sold only by subscription. It may be ordered through any presiding elder or direct from the author, A. J. Kynett, LL.D., 1026 Arch St., Philadelphia, Pa.

## THE EVANGELIZATION OF OUR OWN COUNTRY.

BY GEORGE R. CROOKS, D.D.

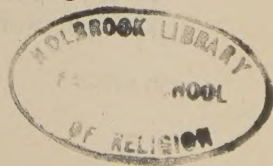
It cannot be denied that for many persons the outlook of American civilization is not as hopeful as it appeared to be forty years ago. The inpouring of foreign populations has been so strong that there is apprehension expressed of the submergence of whatever is distinctively American under the flood. Many fear for our civil and political institutions and for the stability of our Protestant Christianity. For myself, I do not share these misgivings. And although the task providentially laid upon the American churches is one whose weight all of them must feel, still we have reason to "thank God and take courage." When this is said it is still borne in mind that our new populations are not only alien in birth, but alien, many of them, in spirit; nor is it forgotten that the process of assimilation may possibly be very slow; still there is no reason why we should as Protestant Christians abate one jot of the cheerful temper which is characteristic of us.

It is very encouraging, whenever we are downhearted, to trace from the remote past the wonderful working of the divine providence which prepared our country to be the abode of civil and religious liberty. Two hundred years ago Catholic nations of Europe had marked both North and South America for their own. Spain was in possession of Florida; France was planting colonies along the St. Lawrence, the lakes, and the interior rivers, to the Gulf of Mexico. The Spaniards in Florida murdered the French Huguenots who were shipwrecked on their coast. "I had their hands tied behind their backs," wrote the Spanish commander to his king, "and themselves put to the sword. It appeared to me that, by thus chastising them, God our Lord and your majesty were served; whereby in future this evil sect would leave us more free to plant the Gospel in these parts." The Jesuit Fathers in the service of France were inflamed with the ambition to bring this new continent into subjection to the pope and their king. Priests and soldiers worked with a common understanding. From Quebec to Montreal, from Montreal to Lake Erie, from Lake Erie by the Maumee River and the Wa-



bash to Vincennes, and from Vincennes by the Ohio and Mississippi to Kaskaskia, and from Kaskaskia southward, the chain of forts and churches was to encircle the English settlements and to command the heart of the country. What a splendid dream ! A new France, as strong for the ancient faith as the France in the Old World, was to restore the glory which had been lost by the defection of Calvin and Luther and Cranmer and Knox. Yet this splendid dream banished in darkness. All hope of the building of a Catholic empire, and with it the establishment of a spiritual despotism, disappeared with the taking of Quebec.

And yet it did not wholly banish ; for, though Canada was lost, the vast region known as Louisiana remained a French possession. The area of Protestantism at the time of the peace of 1783 extended only to the eastern bank of the Mississippi. How remarkable was the series of events which acquired for us, and for the Protestant faith, which we represent, the remainder of our vast domain ! By the single purchase from France of Louisiana, in 1803, we entered into the possession of an estate extending from the ninety-first degree of longitude west to the one hundred and thirteenth meridian. Thereby we added to our territory twenty-two degrees of longitude. By treaty with Spain, in 1819, Florida was ceded to the United States, and "the evil sect," which the Spanish commander, in 1565, thought he had driven from that peninsula forever, became its possessor in perpetuity. In 1845, Texas, which was once a part of Louisiana, and which had been ceded to Spain in exchange for Florida, was annexed to the United States. Over 200,000 square miles were thereby added to our national property. In 1848 California was ceded to us by Mexico, and our boundary westward extended to the one hundred and twenty-third meridian of longitude. And finally Alaska was, in 1867, sold to us by Russia, and we thereby became possessors of an additional area of more than 500,000 square miles. Thus the Latin Church, in its two chief representatives, France and Spain, and the Greek Church, in its one great representative, Russia, have disappeared from the seats where they had been planted in the expectation of becoming dominating powers.



What does all this wonderful history mean for us? Here are the well-made plans of churchmen and statesmen completely foiled, and the land, by the guidance of Providence, consecrated to civil and religious freedom. Are not these facts a prophecy of the future which is yet to be? Are they not an assurance of the conquering power of the principles of spiritual and moral life which have been wrought into the thinking and habits of the American people? France would have colonized, but could not with success. The French plantations, as they were called in those days, did not, and most likely could not, grow. A spiritual despotism did not and could not train up a self-reliant people, capable, from the fact of their self-reliance, of founding and rearing new States. The French colonist was neither aggressive nor progressive. He sank quickly to the level of a peasant, or a hunter and trapper. Of education he knew little, and for it he cared less. There was no vitality in the French colonization; supported as it was by the courage and devotion of the Jesuit priests and the military resources of the French king. It was still "a root in dry ground;" while, on the other hand, the Protestant settlements spread along the sea-coast, slighted and neglected by the mother country, grew with every decade to power. No one at that remote period would have predicted the astonishing growth of Protestant Christianity of which we are witnesses and happy subjects to-day.

Let us take some other facts. Palfrey, the historian of New England, estimates the total Puritan immigration to the American colonies at 20,000 souls; yet the organizing power of these 20,000 is felt to-day in every State of our Union. Before 1776 John Wesley asked in his Annual Conference, "Who will go for us to America?" After some hesitation two preachers offered themselves as missionaries to that far-off land. In less than one hundred and thirty years the two preachers have multiplied to nearly 20,000, and they "who were no people" are becoming almost as the sands of the sea for numbers. Add to all the rest, the last century was noted for its irreligion, and yet out of that century came the torrent force of spiritual life which is rapidly overflowing the English-speaking world. Can any one, with these facts in his mind,



doubt for a moment our ability to evangelize and to mold into harmony with American thought the thousands of strangers who are now coming to our shores ?

Perhaps sufficient account has not been taken of the fact that the freedmen of the South are Protestants, and are themselves earnestly engaged in propagating our Protestant faith. Thus they are in harmony with us, and can be relied upon to defend with us the principles of civil and religious freedom. Already they are developing by their eager pursuit of culture fresh resources and powers for the spread of Christianity. It might have been far otherwise. They might have been an alien element of our population. It might have been even more difficult for us to bring them into harmony with our religious ideas than we now find it to bring into harmony with those ideas many of the foreigners who come to us from Europe. Immediately upon the close of our civil war Cardinal Manning established a college in the neighborhood of London wherein to educate priests to labor among our freedmen. He did not seem to be aware that the ground was already pre-occupied ; that the Methodists and Baptists had for years been working, as evangelists, among the negroes, both slave and free, and that two flourishing Methodist churches already existed whose members were entirely of this race. What a brilliant prospect was thought to open before the Roman Church, and how quickly its brilliance disappeared !

To the statesman, the freedmen are interesting, as producers of wealth, as a portion of the American people who can be depended upon to do their part in the national defense, and who are learning through the blessings of liberty regulated by law, how to rise. But to the Protestant Christian they are interesting on other grounds : as being with us and of us ; sharers of the religious faith which we cherish ; growing steadily in the knowledge of an open Bible which they are not forbidden to read ; sharing our convictions in regard to Christian faith and discipline. Surely here are facts which ought greatly to cheer us. Bishop Merrill tells us that our colored ministers in Louisiana are preaching in the French language to the French-speaking negroes of New Orleans. This, within twenty-two years of their emancipation, is a fact which

foreshadows what this people may do in holding our country to its original Protestant position. In contrast with these facts, how small our quibbling disputes about caste and color lines appear!

We admit that the situation is grave; that the dangers which threaten the religious and moral life of our country can not easily be magnified. There is no more place for the pleasant optimism in which we all indulged forty or fifty years ago. We cannot felicitate ourselves upon the prospect of escaping the trials which older nations have had to undergo. We, too, shall have our problems to solve. Perhaps this, of preserving our religious and moral life, may be our supreme trial in the immediately succeeding generations. But I think, for one American, that we are strong enough to confront these dangers and to overcome them. With the magnificent resources of American Christianity, our entire country can be thoroughly evangelized. The past gives us every ground for encouragement; and the future may be ours, or rather Christ's, if we are faithful to our divine calling. Christianity here acts with a freedom and energy unknown elsewhere in the world. It is not complicated with the State. The American churches partake of the energetic temper which is common to the American people. And well is it that it is so, for we shall need all our energy for the accomplishment of the task before us. Yet, if the signs of the times do not deceive us, the energy will not be wanting.

Secularism, Romanism, and positive immorality—these are the foes to be overcome. Secularism, if it prevails, will take from us our fear of God and reverence for his laws; Romanism, which is always political, will, if it can, make the State subservient to its subtle purposes; and immorality, if it have its way, will swallow up civilization itself. We can meet secularism by insisting that the State is founded on Christianity and that the Christian religion is part of the law of the land. We can meet Romanism by the power of a pure gospel. It remains yet to be seen whether the Catholic hierarchy can make their people as willing instruments in the accomplishment of their schemes as the Catholic laity of Europe have proved to be. The American Catholic layman shows an inclination to



do some thinking for himself. He begins to ask questions. And to Methodists who draw auguries of evil from the splendid cathedrals which Rome is rearing, and in them expressing her love of pomp, I would suggest that a publishing house spreading two million dollars' worth of wholesome reading a year is more powerful than ten cathedrals. There are many cathedrals in the Old World which Romanism has lost, and some in Mexico which Protestants occupy. The splendors of architecture or of ritual are incapable of holding up a church. Lastly, we may check immorality by insisting—as we all along ought to have done—that the morals of the Bible are an essential part of public education. We can, if we will, recover the ground that we have lost, and go forward and possess the land.

#### THE CHURCH BENEVOLENCES UNDER THE PRESIDING ELDERS.

BY J. W. YOUNG.

THE question is often asked, What is gained by this new and elaborate tabulation? Why not continue the old and simpler methods? Answer: All previous methods of general application compared aggregates of one year with another, or of one place with another; or, they compared only the average per member at different times and places.

In either case the few large collections affected the result greatly, and the many small ones but little.

The large collections come from the few able charges which understand and are in mood and habit responsive to these claims. The small ones come from the many poorer or parsimonious charges, in mood and habit excusatory; they may also have a class of pastors less able to work a revolutionary reform.

Hence it is easy for a superintendent to affect the result by urging up the former, where urging is least needed, and hard by trying it with the latter, where it is about the only preventive of defalcation.

The most important thing is not to get a large aggregate or high average, but to enlist all, even down to the poorest, in each several benevolence according to the magnitude of its claim and according to ability; and to exalt the spirit of noble giving,

and not the money of the fortunate. Christ did not tabulate the widow's farthing, but the widow's spirit ; using the farthing only so far as necessary to show the spirit. The farthing he left to the management of the Jews ; the spirit he exalted to heaven, where seraphs kindle in the centered fire of infinite love and grace, then sent it down in a baptism of holy burning on all his Church, for all the ages, to inspire them, to take these things of Jesus and show them unto them, to guide them into all truth respecting these things. She was faithful in a few things, he has sent her a ruler in authority and majesty to all his rich, and in inspiring helpfulness to all his poor.

Many an elder is on a district where, if every collection was responded to on every charge beyond ability, even equal to Paul's best sample, the aggregate or the average would leave the givers so far back in the crowd that the shining of their good works would be intercepted, and men would so far fail to glorify the Father which is in heaven.

Many another elder is on a district where a few collections, or even a single one, can be made to swell the aggregate or the general average enormously, which may be paraded before an admiring Conference, while the detailed report of the major part of the district would show only a tattered fabric of blanks and pittances.

The present design has been to report the spirit of the elders, together with their several ability, by showing from every important and accessible point how much they gain by trading.

#### THE TABLE

Applies only to the seven collections ordered by the General Conference for aggressive evangelical work ; namely, to Missions, Church Extension, Freedmen's Aid, Sunday-school, Tract and Bible causes, and the Board of Education ; and it applies to no other collections, however important their mission or sacred their claim.

In its plan the table has six functions ; it shows :

1. The number and percentage of blanks on each district.
2. The number and percentage of charges that give less than an average of 25 cents for all the seven collections together.



3. The number and percentage of charges that have a group of pseudo collections. This is determined as follows: If any collection does not exceed half the Newark minimum standard it is called a *pseudo collection*; if the blanks are filled with one or two of these pseudo collections on any charge, they are passed without notice; but if three or more of them appear, then the charge is characterized as having a "group" of pseudo collections, and it is counted in the pseudo group column. When, however, these small collections appear in uniform amounts, thus indicating the "omnibus," with inattention to the magnitude of the different claims, then all that do not exceed two thirds of the minimum standard are considered as pseudo collections, and three of them will place the charge in the pseudo group column. In 1885 there were 8,970 charges, or 84 per cent., and in 1886 there were 8,861 charges, or 81 per cent. of the whole in this column.

4. The number and percentage of charges that average one dollar or over for the seven collections together.

5. The number and percentage of all the individual collections on the district that do not fall below the Newark minimum standard; that is, for Missions, 40 cents; Church Extension, 8 cents; Freedmen's Aid, 7 cents; Bible, 4 cents; Sunday-School, Tract, and Board of Education, each 2 cents. Total, 65 cents.

One object of adopting this standard by the Newark Conference was to fix a standard below which the poorest charges ought not to fall. It will apply with equal justice to four fifths of the Church throughout the United States. Another object was to indicate the relativity of the claims; and the meaning of the standard is, that for every 40 cents raised for Missions there ought to be raised 8 cents for Church Extension, 7 cents for Freedmen's Aid, etc.

6. The number and percentage of charges that take the missionary collection both in Church and Sunday-school.

By adding together the percentages in these six functional columns, the "exponent" of the district is obtained, and by these exponents the districts are graded. The rank is shown in the extreme left-hand column, and the rank for the four preceding years in the next columns in order, so that it

may be seen how much each district has advanced or retrograded.

The average ministerial support is also shown, as well as the rank when graded by average support.

In every charge there are eight possible blanks though there are but seven collections, because the missionary collection is to be reported from both Church and Sunday-school.

When any pastoral charge has no blank, nor any collection below the minimum standard, and has a general average of one dollar or over per member, including probationers, for the seven collections, then the charge contributes its maximum to the standing of the district; because the charge scores 1.00 per cent. in each function and its exponent is 6.00, which places it on the Roll of Honor. (See *Christian Advocate*, March 31, 1887.) In all the Conferences in the United States there were 123 charges on this Roll of Honor in 1884; in 1885 there were 157; and in 1886 there were 255. Newark Conference had the largest number, 77, of which 38 charges, or one half, ranked below the average of the Conference in pastoral support, and 13, or one sixth, were supplied by local preachers.

This Roll of Honor grade is emphasized, because :

1. It conveys a definite idea. It recognizes a true and proper minimum of obligation, and records its being met.

2. It is designed to touch the motive of emulation enough to secure attention, which cannot be secured from the mass of pastors or people so well in any other way.

3. It gives to the presiding elders a common objective point toward which to lead those under their direction, and thus greatly facilitates their work of superintendency, while at the same time it records their success, both absolute and relative, for proper recognition.

It is plain that if every charge on a district reached the grade of the Roll of Honor, the district would count 100 per cent. in each function, and the exponent of the district would be 6.00; and as far as this table is concerned the district would make a PERFECT RECORD.

There are fully two hundred districts in the United States able to make this Perfect Record.



In the MANUAL one year ago was printed the following

“CALL

“for a cluster of districts to stand at the head of the next annual tabulation with every charge on the Roll of Honor :

“For districts responding to this call the following provision will be made :

1. “As all districts having the same exponent take the same number in the scale throughout the table, so every one making this perfect record will be No. 1.

2. “The district first reaching this degree will stand at the head of the table, the second next in order, and they will always hold these places from year to year as long as this perfect record is made, each successive addition taking its place at the foot of the class. Thus the order of reaching the first place will always be shown, and if a district fails of its rank for a year and then attains it again, it cannot regain its former position, but must come in at the foot.”

No district has yet responded to this call ; some have come very near its requirements, and in another year the roll of districts making the perfect record may be expected to begin.

Some of the foremost contestants for this prize have come from far down the scale, having been brought up by able and faithful elders who have earned their nation-wide renown, and whose advent to the eldership has come like an inspiration to the entire Church.

Experience has shown that the nearer a district can be brought to this perfect record, the easier it becomes to keep the mass of charges up to the line of duty. Experience has also shown that inveterate habits of penuriousness, covering most of a district, can be broken up and the seeds of conviction can be sown that will produce habits prolific of good works. When the presiding elder is found who has the proper convictions, and the ability to master the situation, both preachers and laymen will be found springing up all around him, even in the most unexpected places, to second his measures and supply enthusiasm for his work.

# THE DISTRICTS GRADED BY THEIR SUPPORT OF THE BENEVOLENCES.

Rank by sum of per- centages or 1886.	Rank in a similar table for 1885.	Rank in a similar table for 1884.	Rank in a similar table for 1883.	Rank in a similar table for 1882.	Average pastoral support.	Rank by pastoral support.	Districts.	CONFERENCES.		Exponents, or the sums of percentages in the 6 adjacent columns.	BLANK.		CHARGES AVERAGING UNDER 25 CENTS.		PSEUDO- GROUP OF SMALL UNI- FORM OR HALF STAND- ARD COL- LECTIONS.		CHARGES AVERAGING ONE DOLLAR AND OVER.		COLLECTIONS NOT UNDER MINIMUM STANDARD.		MISSIONARY COLLECTION IN BOTH CHURCH AND SUNDAY- SCHOOL.	
								No.	Per cent.		No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.
1	3	13	114	191	1252	7	Jersey City.....	..	..	5.50	..	..	..	..	..	..	33	.66	283	.84	50	1.00
2	2	2	1	1	920	61	New York.....	15	.04	5.29	15	.04	..	..	..	..	20	.95	84	.57	31	1.00
3	3	1	5	4	838	103	Dixon.....	..	..	5.09	..	..	..	..	..	..	21	.64	175	.50	20	.91
4	4	4	3	85	1317	135	Newark.....	5	.02	5.09	5	.02	..	..	..	..	32	.64	263	.75	50	1.00
5	4	3	58	137	793	135	Philadelphia.....	7	.22	4.96	7	.22	..	..	..	..	18	.90	80	.50	50	1.00
6	5	4	3	189	557	284	Austin.....	..	..	4.77	..	..	..	..	..	..	4	1.00	19	.68	3	.75
7	13	76	243	226	636	240	Salisbury.....	13	.18	4.61	13	.18	..	..	..	..	13	.33	177	.65	39	1.00
8	6	4	4	8	711	108	German.....	..	..	4.41	..	..	..	..	..	..	6	.67	42	.67	6	.67
9	45	73	26	14	015	63	Rockford.....	22	.10	4.25	22	.10	..	..	..	..	19	.54	120	.49	34	.97
10	13	2	3	16	599	264	Chicago.....	13	.07	4.25	13	.07	..	..	..	..	20	.74	77	.41	24	.80
11	16	12	21	18	811	120	Cincinnati.....	23	.13	4.23	23	.13	..	..	..	..	12	.52	73	.45	20	.87
12	9	19	8	21	531	295	Burlington.....	28	.19	4.21	28	.19	..	..	..	..	11	.65	43	.36	15	.88
13	36	23	14	36	536	294	Chicago.....	28	.13	4.19	28	.13	..	..	..	..	33	.72	64	.51	9	.50
14	27	9	6	10	097	40	Northern.....	28	.13	4.18	28	.13	..	..	..	..	10	.37	104	.55	20	.74
15	44	67	107	101	739	179	Los Angeles.....	56	.19	4.18	56	.19	..	..	..	..	18	.49	153	.58	22	.59
16	20	4	16	47	861	91	Chicago.....	34	.13	4.17	34	.13	..	..	..	..	12	.36	111	.41	30	.91
17	25	48	11	95	58	58	Aurora.....	37	.14	4.16	37	.14	..	..	..	..	43	.46	186	.44	26	.93
18	30	24	62	73	1954	1	Freeport.....	41	.14	4.15	41	.14	..	..	..	..	27	.42	219	.40	57	.89
19	20	26	14	13	322	360	New York.....	53	.20	4.15	53	.20	..	..	..	..	6	.50	31	.55	12	1.00
20	15	26	16	17	838	103	Southern German.....	15	.03	4.15	15	.03	..	..	..	..	13	.36	139	.55	31	.86
21	38	13	21	27	996	68	Rock River.....	..	..	4.14	..	..	..	..	..	..	16	.38	119	.40	42	1.00
22	22	39	63	12	394	364	Central Pennsylvania.....	9	.09	4.12	9	.09	..	..	..	..	8	.62	33	.36	13	1.00
23	22	39	16	52	1008	378	Southern German.....	32	.08	4.11	32	.08	..	..	..	..	11	.73	48	.46	11	.73
24	52	62	86	110	1008	24	North-west German.....	10	.06	4.10	10	.06	..	..	..	..	15	.30	161	.46	49	.98
25	10	20	7	6	774	154	Dakota.....	15	.09	4.00	15	.09	..	..	..	..	10	.45	59	.38	21	.95
26	113	102	76	66	1006	34	Elizabeth.....	..	..	3.98	..	..	..	..	..	..	14	.64	10	.45	59	.38
27	41	146	95	256	1042	27	Central German.....	44	.19	3.97	44	.19	..	..	..	..	23	.35	173	.37	66	1.00
28	27	28	33	1216	11	37	Philadelphia.....	..	..	3.97	..	..	..	..	..	..	7	.24	106	.47	25	.86
29	17	59	66	75	948	47	Stockton.....	33	.15	3.93	33	.15	..	..	..	..	8	.43	175	.48	59	.94
30	11	108	9	60	1249	8	N. W. Philadelphia.....	..	..	3.92	..	..	..	..	..	..	28	.43	175	.48	59	.94
31	31	108	31	60	1249	8	Wisconsin.....	..	..	3.93	..	..	..	..	..	..	8	.29	94	.48	20	.71
32	39	47	61	91	748	171	Central German.....	38	.16	3.92	38	.16	..	..	..	..	6	.32	145	.34	10	1.00
33	72	46	29	54	618	202	Philadelphia.....	..	..	3.88	..	..	..	..	..	..	11	.37	101	.41	21	.70
34	24	38	29	113	1205	252	Central German.....	17	.12	3.83	17	.12	..	..	..	..	14	.26	149	.39	48	.89
35	98	7	119	113	1205	14	West Jersey.....	..	..	3.82	..	..	..	..	..	..	8	.44	50	.40	16	.89
36	62	83	103	92	912	66	New York East.....	25	.11	3.81	25	.11	..	..	..	..	9	.56	35	.31	15	.94
							Upper Iowa.....	..	..	3.78	..	..	..	..	..	..	14	.23	170	.40	49	.82
							Cedar Rapids.....	..	..	3.78	..	..	..	..	..	..	7	.25	84	.43	24	.86



337	59	40	35	24	1151	20	West Philadelphia.....	Philadelpia.....	6	.11	36	.64	17	.30	132	.34	50	.89	
337	39	16	20	26	689	213	Michigan.....	Central German.....	..	...	27	.85	12	.46	59	.32	23	.88	
337	308	315	243	210	500	303	The Dalles.....	Columbia River.....	5	.29	7	.41	2	.12	64	.54	14	.82	
39	76	37	68	47	479	312	Kansas.....	West German.....	2	.10	14	.67	11	.52	52	.35	15	.71	
40	12	8	48	27	562	283	South Minnesota.....	North-west German.....	..	...	13	.81	4	.25	39	.35	16	1.00	
42	59	110	218	278	984	42	Kansas City.....	Saint Louis.....	1	.06	6	.33	4	.22	50	.40	11	.61	
42	7	10	13	22	829	113	Sretator.....	Central Illinois.....	1	.03	21	.64	10	.30	82	.35	28	.85	
44	70	72	123	133	1327	2	Washington.....	Baltimore.....	1	.03	22	.71	11	.35	48	.22	29	.94	
44	56	92	105	64	943	48	Wilmingon.....	Wilmington.....	2	.05	21	.62	9	.26	82	.28	28	.82	
46	29	56	81	77	801	129	Dubuque.....	Upper Iowa.....	1	.04	17	.63	9	.33	69	.37	20	.74	
47	107	13	29	42	1028	31	Wyoming.....	Wyoming.....	..	...	24	.62	9	.23	86	.32	29	.74	
48	167	222	149	110	837	123	Sandusky.....	North Ohio.....	3	.14	14	.67	6	.29	47	.32	18	.86	
49	..	..	..	..	591	269	Dallas.....	Austin.....	..	...	3	.75	1	.25	11	.39	4	1.00	
50	82	62	84	129	1108	22	South Philadelphia.....	Philadelphia.....	.6	.11	41	.73	15	.27	114	.29	51	.91	
50	65	59	46	85	762	165	Stoux City.....	North-west Iowa.....	2	.08	10	.40	3	.12	71	.41	17	.68	
50	36	46	23	15	837	106	Rock Island.....	Central Illinois.....	3	.11	17	.61	10	.36	72	.37	21	.75	
53	95	94	59	70	1122	21	Springfield.....	Cincinnati.....	1	.09	17	.77	5	.23	28	.18	22	1.00	
54	54	237	224	156	232	371	Fort Worth.....	Austin.....	2	.13	5	.63	4	.29	26	.46	5	.63	
54	52	7	18	16	612	255	Milwaukee.....	Chicago German.....	..	...	16	.84	4	.21	36	.27	18	.95	
56	48	49	64	31	1030	25	Buffalo.....	Genesee.....	4	.08	25	.68	11	.30	89	.34	29	.98	
56	74	69	66	80	1233	9	East Baltimore.....	Baltimore.....	4	.15	15	.41	3	.30	52	.24	28	.90	
57	..	..	..	..	413	329	Scandinavian.....	Austin.....	..	...	5	.71	5	.71	16	.33	4	.87	
58	73	81	92	928	57	630	Belleville.....	Saint Louis German.....	1	.04	18	.75	4	.17	55	.33	21	.83	
59	47	85	72	31	928	347	Geneva.....	Central New York.....	3	.12	18	.75	9	.26	73	.31	29	.85	
59	32	35	64	79	352	349	Kansas-Nebraska.....	North-west Swedish.....	..	...	8	.62	7	.54	39	.43	6	.46	
62	54	112	127	68	838	103	Muscataine.....	Iowa.....	1	.06	14	.78	5	.28	29	.23	16	.89	
63	56	25	10	5	572	279	Galena.....	North-west German.....	..	...	13	.87	3	.20	31	.30	14	.93	
64	34	20	28	30	1099	23	East Cincinnati.....	Cincinnati.....	7	.22	22	.69	8	.25	76	.34	29	.91	
65	176	210	187	195	929	56	Pateron.....	Newark.....	9	.17	37	.69	8	.07	101	.27	54	1.00	
65	74	41	74	48	414	328	Chicago.....	Norwegian and Danish.....	4	.29	..	13	.68	4	.42	57	.43	10	.53
65	65	58	59	66	919	62	Harnsburg.....	Central Pennsylvania.....	3	.08	36	.95	10	.26	63	.24	37	.97	
68	188	158	..	..	204	399	German.....	Oregon.....	..	...	4	.67	4	.67	14	.33	3	.50	
68	94	88	94	88	37	551	Burlington.....	Saint Louis German.....	3	.13	17	.71	5	.21	54	.32	21	.88	
68	94	88	94	88	37	551	Janesville.....	Wisconsin.....	1	.04	18	.67	3	.11	52	.28	22	.81	
71	79	37	42	53	765	162	Herkimer.....	Northern New York.....	3	.10	21	.68	4	.13	68	.31	25	.81	
71	65	39	36	56	1003	135	Altona.....	Central Pennsylvania.....	2	.06	30	.88	6	.18	56	.24	32	.94	
73	50	73	71	105	804	34	Easton.....	Wilmingon.....	6	.18	25	.76	9	.27	56	.24	28	.85	
73	48	88	24	48	785	141	Kankakee.....	Central Illinois.....	3	.08	20	.67	5	.13	90	.33	33	.85	
73	48	88	24	48	785	141	Davenport.....	Upper Iowa.....	3	.08	20	.67	5	.13	90	.33	33	.85	
73	23	49	62	923	59	62	Albion.....	Michigan.....	..	...	14	.04	..	.17	52	.32	19	.83	
76	72	88	90	166	938	52	Baltimore.....	Baltimore.....	1	.05	14	.04	..	..	41	.27	18	.82	
76	72	88	90	166	938	52	Baltimore.....	Central Illinois.....	3	.11	21	.75	10	.18	66	.29	25	.75	
76	78	114	49	26	23	781	Galesburg.....	Troy.....	12	.29	28	.67	6	.14	79	.27	37	.88	
78	208	150	202	147	1048	26	Albany.....	Rock River.....	12	.29	28	.67	6	.14	79	.27	37	.88	
79	87	62	32	44	1321	84	Chicago.....	Upper Iowa.....	1	.04	21	.62	26	.40	180	.42	44	.68	
79	40	79	99	163	875	84	Marshalltown.....	Illinois.....	4	.17	16	.67	8	.33	54	.32	16	.59	
79	40	79	99	163	875	84	Jacksonville.....	North-west German.....	4	.06	18	1.00	7	.39	35	.28	17	.71	
82	101	195	101	97	876	82	Upper Iowa.....	New England.....	4	.09	33	.72	5	.11	23	.32	16	.89	
83	70	54	56	104	475	313	North Iowa.....	Central Ohio.....	..	...	17	.94	2	.11	103	.32	39	.85	
84	105	81	111	212	1202	15	Delaware.....	Minnesota.....	4	.13	27	.63	4	.13	76	.34	26	.81	
84	91	97	62	53	1003	36	Winona.....	New Jersey.....	4	.15	34	.74	4	.09	78	.24	42	.91	
86	64	64	95	796	50	187	Bridgeton.....	New Jersey.....	7	.10	37	.10	4	.09	78	.24	42	.91	

# THE DISTRICTS GRADED BY THEIR SUPPORT OF THE BENEVOLENCES.

DISTRICTS.										CONFERENCES.										BLANK.				CHARGES AVERAGING UNDER 25 CENTS.				PSEUDO-GROUP OF SMALL UNIFORM OR HALF STANDARD COLLECTIONS.				CHARGES AVERAGING ONE DOLLAR AND OVER.				COLLECTIONS NOT UNDER MINIMUM STANDARD.				MISSIONARY COLLECTION IN BOTH CHURCH AND SUNDAY-SCHOOL.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																			
Rank by sum of percentages or 1886.		Rank in a similar table for 1885.		Rank in a similar table for 1884.		Rank in a similar table for 1883.		Rank in a similar table for 1882.		Average pastoral support.		Rank by pastoral support.		Peoria.....		Rochester.....		Troy.....		Camden.....		Williamsport.....		Niagara.....		Toledo.....		Trenton.....		Owego.....		Alton.....		Findlay.....		Cambridge.....		Council Bluffs.....		London.....		Quincy.....		Champaign.....		Pittsburg.....		Syracuse.....		West Baltimore.....		Youngstown.....		Brooklyn.....		Utica.....		Saint Lawrence.....		West Cincinnati.....		Cleveland.....		Saratoga.....		Cazenovia.....		Saint Paul.....		Atlantic.....		Springfield.....		Cedar Falls.....		Watertown.....		Barnesville.....		Oskaloosa.....		Newcastle.....		Akron.....																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																							
88	63	109	123	64	\$841	101	Central Illinois.....	3.23	57	.21	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	5	.15	23	.68	



124	121	124	141	161	182	810	122	Binghamton.....	Wyoming.....	2.97	15	.06	1	.03	27	.00	2	.07	40	.19	21	.70
121	121	92	134	90	110	725	192	Owego.....	Wyoming.....	2.97	11	.05	2	.07	23	.85	1	.04	30	.16	20	.74
122	121	54	97	63	85	702	207	Decorah.....	Upper Iowa.....	2.96	57	.25	3	.14	21	.81	3	.10	56	.28	20	.69
127	125	120	109	172	94	751	267	Mount Pleasant.....	Iowa.....	2.95	37	.20	3	.10	13	.81	1	.06	34	.30	14	.88
127	122	141	146	94	368	334	334	Alexandria.....	Virginia.....	2.95	27	.31	7	.18	8	.73	2	.18	20	.26	18	.73
127	123	195	173	176	212	657	232	Appleton.....	Wisconsin.....	2.94	60	.27	7	.25	19	.73	5	.18	32	.32	18	.64
129	119	70	93	115	800	130	230	Fond du Lac.....	Central Pennsylvania.....	2.94	20	.68	6	.18	33	1.00	4	.12	62	.32	14	.94
132	153	154	149	103	92	675	220	Neenah.....	New York East.....	2.92	189	.33	17	.22	48	.67	10	.22	62	.33	14	.52
132	117	44	32	18	636	46	46	Saint Louis.....	Saint Louis German.....	2.92	41	.22	5	.22	21	.91	4	.17	44	.27	19	.83
131	154	183	236	154	901	14	214	Dectur.....	Illinois.....	2.91	41	.21	1	.04	23	.92	1	.04	28	.16	22	.88
135	127	159	144	114	84	86	86	Danville.....	Des Moines.....	2.90	58	.27	3	.11	24	.80	4	.15	32	.17	23	.85
135	133	176	162	268	844	107	107	Corning.....	North Ohio.....	2.90	46	.24	5	.21	21	.88	3	.03	30	.18	22	.92
135	135	84	116	128	156	681	226	Cleveland.....	Troy.....	2.90	50	.21	5	.17	25	.83	1	.03	52	.25	25	.83
135	135	265	...	...	...	...	...	Sheldon.....	North-west Iowa.....	2.90	40	.19	2	.08	11	.42	1	.04	51	.28	7	.27
133	172	137	216	247	700	199	199	Burlington.....	New York East.....	2.89	64	.24	10	.29	23	.68	7	.21	57	.24	22	.65
133	137	120	168	189	1222	11	11	New York.....	New England.....	2.89	104	.35	15	.26	40	.69	10	.17	123	.30	42	.72
141	111	86	86	150	1211	611	611	Boston.....	Wyoming.....	2.88	175	.30	15	.21	52	.72	12	.17	131	.26	49	.68
142	118	168	116	206	626	248	248	Chenango.....	Northern New York.....	2.86	21	.09	3	.11	24	.86	...	...	34	.17	21	.75
142	58	54	42	93	682	216	216	Adams.....	Ohio.....	2.85	31	.19	5	.18	23	.82	2	.07	53	.27	18	.64
144	210	126	134	123	937	53	53	Chillicothe.....	New York.....	2.85	114	.23	16	.25	52	.83	3	.15	10	.14	18	.90
144	176	141	181	174	854	99	99	Poughkeepsie.....	Ohio.....	2.85	13	.08	4	.19	21	1.00	2	.06	106	.24	54	.86
144	156	169	181	143	999	319	319	Lancaster.....	Chicago German.....	2.83	83	.17	2	.12	17	1.00	2	.12	24	.20	14	.82
144	133	56	84	51	442	319	319	Fond du Lac.....	Minnesota.....	2.83	23	.17	2	.12	17	1.00	2	.12	24	.20	14	.82
143	136	177	162	153	1003	36	36	Minneapolis.....	Erie.....	2.82	83	.31	10	.29	23	.66	6	.17	70	.20	22	.63
150	117	137	162	153	1003	36	36	Franklin.....	New England.....	2.82	28	.15	3	.13	18	.78	1	.04	31	.19	15	.65
151	183	244	26	182	898	71	71	Lynn.....	Illinois.....	2.81	123	.31	19	.39	38	.78	10	.20	78	.23	42	.86
152	182	162	251	251	797	133	133	Springfield.....	Illinois.....	2.80	40	.22	3	.13	23	1.00	2	.09	30	.10	20	.87
152	152	162	251	251	797	133	133	Dover.....	Wilmington.....	2.79	14	.06	7	.23	28	.78	...	...	38	.18	24	.77
153	159	165	136	56	1019	32	32	Saint Paul.....	Minnesota.....	2.79	100	.38	6	.19	25	.76	5	.15	61	.26	23	.70
154	127	187	114	29	1165	19	19	Southern.....	Colorado.....	2.78	92	.43	5	.20	74	.77	2	.26	55	.29	16	.59
154	131	167	199	166	611	258	258	Montpelier.....	Vermont.....	2.78	45	.20	7	.25	22	.79	2	.07	40	.24	20	.71
154	154	221	128	115	651	233	233	Hudson.....	West Wisconsin.....	2.78	63	.36	7	.25	22	.79	2	.07	40	.24	20	.71
154	135	179	48	53	1194	16	16	Columbus.....	Ohio.....	2.78	33	.23	4	.18	26	.94	3	.14	42	.27	14	.64
158	138	323	269	217	636	240	240	Mankato.....	Minnesota.....	2.77	87	.32	6	.18	26	.94	3	.14	42	.27	14	.64
159	131	170	99	44	812	110	110	Erie.....	Erie.....	2.77	36	.16	7	.25	24	.86	...	.03	44	.18	28	.82
160	130	153	172	221	579	27	27	Saint Johnsbury.....	Vermont.....	2.75	67	.25	9	.27	24	.73	3	.09	55	.24	22	.67
161	176	231	248	265	1050	39	39	Newburg.....	New York.....	2.75	84	.28	12	.32	33	.89	2	.05	59	.23	35	.95
161	147	141	237	166	633	239	239	Shushosh.....	Wisconsin.....	2.74	70	.32	5	.19	21	.78	3	.11	55	.20	17	.63
163	201	232	169	176	787	136	136	Lima.....	Central Ohio.....	2.74	44	.25	4	.18	20	.91	...	.05	59	.23	35	.95
164	197	141	121	138	881	79	79	Adrian.....	Detroit.....	2.72	66	.27	6	.10	26	.84	1	.05	40	.18	25	.81
165	172	161	179	126	932	54	54	Bloomington.....	Illinois.....	2.71	57	.27	5	.10	24	.84	1	.05	40	.18	25	.81
167	231	154	141	131	737	182	182	Olney.....	Southern Illinois.....	2.71	35	.18	6	.25	20	.83	1	.04	30	.18	18	.75
167	215	310	371	369	491	397	397	Dover.....	New Hampshire.....	2.70	83	.27	14	.30	31	.79	5	.13	73	.27	28	.72
167	188	183	158	166	7	3	3	Fresno.....	Southern California.....	2.70	53	.41	5	.31	7	.44	3	.19	47	.42	4	.25
167	164	126	121	101	839	112	112	Genesee.....	Genesee.....	2.70	108	.31	9	.22	38	.86	6	.14	71	.23	31	.73
167	152	242	172	139	833	99	99	Wester.....	Genesee.....	2.70	68	.24	6	.22	27	.77	3	.08	67	.27	20	.56
167	125	149	156	147	933	55	55	Steubenville.....	East Ohio.....	2.70	37	.21	6	.27	18	.82	2	.09	27	.18	16	.73
173	138	34	184	146	638	229	229	Saint Albans.....	Vermont.....	2.70	6	.04	7	.33	18	.86	...	.07	41	.21	10	.68
174	211	132	135	83	758	230	230	Defiance.....	Central Ohio.....	2.68	47	.21	5	.18	25	.89	2	.07	41	.21	10	.68
										2.67	56	.29	2	.08	21	.88	1	.04	21	.13	18	.75

# THE DISTRICTS GRADED BY THEIR SUPPORT OF THE BENEVOLENCES.

Rank by sum of per- centages for 1886.	Rank in a similar table				Average pastoral support.	Rank by pastoral support.	DISTRICTS.		CONFERENCES.		BLANK.		CHARGES AVERAGING 25 CENTS.		PSEUDO- GROUP OF SMALL UNI- FORM OR HALF STAND- ARD COL- LECTIONS.		CHARGES AVERAGING ONE DOLLAR AND OVER.		COLLECTIONS NOT UNDER MINIMUM STANDARD.		MISSIONARY COLLECTION IN BOTH CHURCH AND SUNDAY- SCHOOL.
	for 1885.	for 1884.	for 1883.	for 1882.			No.	Percent.	No.	Percent.	No.	Percent.	No.	Percent.	No.	Percent.	No.	Percent.			
175	183	165	143	189	988	43	Dayton.....	Cincinnati.....	2.66	61	.27	9	.32	23	.82	4	.14	27	.14	22	.79
176	172	255	230	245	923	59	Blairsville.....	Pittsburg.....	2.66	40	.16	9	.28	29	.94	4	.06	33	.15	26	.84
177	159	176	202	166	869	88	Meadville.....	Erie.....	2.66	25	.13	7	.20	23	.92	..	..	27	.15	21	.84
178	159	146	105	147	867	88	New Philadelphia.....	East Ohio.....	2.65	6	.03	5	.23	21	.95	..	..	20	.13	16	.73
179	140	152	105	147	811	120	Galion.....	North Ohio.....	2.64	41	.27	3	.16	16	.84	2	.11	22	.17	12	.63
180	140	152	105	147	811	75	Hillsborough.....	Cincinnati.....	2.64	21	.15	7	.39	17	.94	1	.06	8	.06	18	1.00
181	140	152	105	147	811	259	Santa Barbara.....	Southern California.....	2.63	41	.37	3	.21	9	.64	2	.14	27	.28	6	.43
182	140	152	105	147	811	352	Albany.....	North-west Iowa.....	2.62	74	.37	2	.08	19	.64	2	.08	48	.27	12	.43
183	140	152	105	147	811	324	Red River Valley.....	Norwegian and Danish.....	2.62	40	.45	1	.09	8	.73	4	..	36	.20	26	.27
184	128	267	318	395	828	111	Mattoon.....	Illinois.....	2.61	70	.35	3	.12	25	1.00	..	..	14	.08	25	.27
185	184	267	318	395	828	111	Belleville.....	Central Ohio.....	2.61	28	.18	3	.16	19	1.00	..	..	14	.11	16	1.00
186	184	267	318	395	828	111	Canton.....	East Ohio.....	2.61	25	.12	6	.22	26	..	..	..	14	.10	17	.84
187	187	128	83	205	831	154	Zanesville.....	Ohio.....	2.60	38	.15	7	.33	20	.95	..	..	14	.10	17	.68
188	187	128	83	205	831	154	Plattsburg.....	Troy.....	2.60	38	.15	7	.33	20	.95	..	..	14	.10	17	.68
189	189	125	207	166	876	221	Portage.....	West Wisconsin.....	2.59	66	.36	8	.35	16	.70	4	.03	37	.17	21	.74
190	189	125	207	166	876	221	Providence.....	New England South n.....	2.59	165	.30	23	.33	54	.78	0	.13	123	.25	43	.62
191	195	286	261	228	839	150	German.....	Southern California.....	2.59	29	.63	3	.50	4	.67	3	.50	15	.36	3	.50
192	188	182	187	186	773	185	Burlington.....	Iowa.....	2.58	51	.34	5	.26	16	.84	8	.13	23	.17	14	.74
193	187	192	192	189	786	138	New Bedford.....	New England South n.....	2.57	156	.33	18	.36	48	.80	..	..	85	.20	40	.67
194	168	138	93	136	706	161	Quincy.....	Illinois.....	2.56	35	.19	6	.26	22	.90	2	.09	22	.14	17	.74
195	195	286	261	228	839	150	Grand Forks.....	North Dakota.....	2.55	78	.44	3	.14	17	.77	5	.23	34	.22	10	.45
196	195	286	261	228	839	150	Sacramento.....	California.....	2.55	109	.41	8	.24	23	.70	4	.12	70	.30	16	.48
197	197	250	200	228	773	185	Leavenworth.....	Kansas.....	2.53	46	.26	6	.27	20	.91	3	.14	23	.15	17	.68
198	171	197	184	139	731	185	Coldwater.....	Michigan.....	2.53	42	.21	4	.16	22	.88	..	..	18	.10	17	.68
199	171	197	184	139	731	185	Kalamazoo.....	Michigan.....	2.53	60	.27	6	.21	25	.83	1	.04	31	.16	18	.64
200	206	265	228	231	893	74	Petaluma.....	California.....	2.52	88	.38	11	.27	22	.72	6	.21	62	.31	14	.48
201	206	265	228	231	893	74	Honesdale.....	Wyoming.....	2.52	52	.22	7	.24	26	.90	2	.07	38	.19	18	.62
202	204	312	161	131	692	211	Corning.....	Genesee.....	2.51	69	.21	12	.24	26	.90	1	.02	53	.18	29	.71
203	312	321	280	342	800	128	Norfolk.....	New Nebraska.....	2.51	51	.38	3	.18	13	.76	..	..	27	.23	10	.59
204	312	321	280	342	800	128	Spokane.....	Columbia River.....	2.50	31	.30	..	..	9	.63	..	..	24	.26	3	.59
205	205	215	244	262	839	244	Fargo.....	North Dakota.....	2.50	31	.30	..	..	9	.63	1	.06	28	.25	7	.44
206	205	215	244	262	839	244	Keokuk.....	Iowa.....	2.49	49	.38	4	.25	10	.63	1	.06	28	.25	7	.44
207	205	215	244	262	839	244	Saint Paul.....	Norwegian and Danish.....	2.49	30	.19	7	.35	19	.95	5	.28	42	.38	4	.22
208	208	207	186	73	186	351	Lebanon.....	Southern Illinois.....	2.49	74	.51	..	..	15	.83	1	.05	24	.11	18	.82
209	176	150	164	211	593	267	Mount Vernon.....	Southern Illinois.....	2.48	32	.20	8	.50	16	.80	2	.09	17	.11	18	.82
210	176	150	164	211	593	267	Detroit.....	Detroit.....	2.47	41	.23	11	.29	29	.76	3	.08	60	.23	23	.61



211	192	249	251	726	191	Clarion	Erie	30	12	11	34	29	01	..	..	31	14	22	69
212	...	...	...	468	315	Michigan	North-west Swedish	2.46	15	..	..	..	4	..	..	8	..	..	..
213	175	138	125	846	99	Auburn	Central New York	2.45	87	8	23	35	1.00	2	..	44	18	26	40
214	227	226	238	778	148	Platteville	West Wisconsin	2.44	32	3	17	14	78	..	..	20	16	8	74
215	166	215	114	337	80	Elmira	Central New York	2.43	71	28	11	27	84	..	..	44	20	18	44
216	84	43	12	375	345	Nebraska	West German	2.43	95	45	34	21	84	..	..	44	20	18	30
217	247	232	185	726	195	Portland	Maine	2.42	121	29	16	35	80	..	..	35	25	14	56
218	221	279	185	686	214	Fort Dodge	North-west Iowa	2.42	64	33	4	17	88	1	..	04	25	10	57
219	221	114	104	721	194	Manhattan	Kansas	2.41	31	16	5	21	72	..	..	34	20	10	42
220	191	207	183	855	860	La Porte	North-west Indiana	2.41	66	34	7	29	96	1	..	28	17	19	50
221	242	...	...	583	274	Huron	Dakota	2.40	69	34	7	29	73	1	..	04	27	11	42
222	231	283	320	830	833	Omaha	North Nebraska	2.40	64	42	6	32	84	2	..	32	24	12	63
223	207	221	280	870	87	Wheeling	West Virginia	2.40	36	24	9	47	84	1	..	11	15	15	79
224	250	266	265	750	168	Portsmouth	Ohio	2.39	35	23	9	47	89	1	..	05	14	12	79
225	206	231	286	800	130	Wichita	South-west Kansas	2.39	48	29	7	33	80	..	..	19	14	15	79
226	188	222	190	707	203	Jamestown	Erie	2.39	60	21	9	30	86	1	..	23	16	15	71
227	134	174	208	853	90	Mount Vernon	North Ohio	2.39	74	39	9	50	89	..	..	03	15	19	54
228	240	235	214	649	234	Griggsville	Illinois	2.38	77	19	9	20	83	2	..	18	14	15	83
229	164	180	119	888	740	Ithaca	Central New York	2.38	75	30	7	23	97	..	..	30	18	15	61
230	239	197	194	780	187	Oswego	Northern New York	2.37	67	27	12	30	84	2	..	06	20	19	74
231	238	210	222	611	257	Concord	New Hampshire	2.37	148	38	21	43	76	4	..	44	20	19	61
232	195	...	...	463	316	Yankton	Dakota	2.36	60	31	8	35	16	7	..	61	18	33	62
233	211	178	131	785	141	Grand Rapids	Michigan	2.36	70	28	10	32	81	1	..	04	23	10	42
234	194	114	134	893	96	Mausfield	North Ohio	2.35	37	27	3	25	81	..	..	03	15	18	58
235	235	204	104	606	260	Vandalia	Southern Illinois	2.35	31	18	10	15	88	1	..	18	15	18	47
236	245	204	233	807	123	Cambridge	Troy	2.33	51	17	15	41	86	..	..	19	13	13	62
237	102	229	343	737	182	Crawfordsville	North-west Indiana	2.32	39	24	9	45	20	1	..	44	17	22	59
238	260	241	210	744	205	Larned	South-west Kansas	2.32	48	27	7	32	17	1	..	05	16	16	80
239	270	200	241	744	175	Ottumwa	Iowa	2.32	47	35	5	29	15	2	..	34	22	9	41
240	239	181	169	780	146	Goshen	North Indiana	2.30	48	25	7	29	23	96	..	15	09	17	53
241	201	215	...	770	159	Ottawa	South Kansas	2.30	37	20	10	43	21	..	..	23	14	16	70
242	135	230	190	217	138	Lansing	Michigan	2.30	51	24	6	22	89	..	..	24	13	14	52
243	219	252	233	723	193	La Fayette	North-west Indiana	2.28	60	28	11	41	96	..	..	22	12	22	81
244	247	105	131	746	174	Portland	Oregon	2.27	81	38	7	26	81	3	..	37	20	11	41
245	285	313	296	732	290	Eau Claire	West Wisconsin	2.26	56	44	7	41	70	1	..	11	30	25	9
246	321	192	136	490	309	Fergus Falls	Minnesota	2.26	151	42	12	27	34	3	..	07	68	22	53
247	253	...	...	1041	28	Seattle	Columbia River	2.25	53	41	6	38	11	69	2	..	13	39	42
248	197	237	233	555	346	Walla Walla	Puget Sound	2.25	90	47	9	38	17	71	3	..	30	30	25
249	300	270	290	636	240	Allegheny	Pittsburg	2.25	67	26	14	44	32	1.00	1	..	25	16	81
250	225	255	270	644	51	Hannibal	Missouri	2.24	66	38	9	41	20	91	1	..	25	16	73
251	251	234	179	154	470	Newton	South-west Kansas	2.24	43	20	7	35	18	90	..	14	10	13	65
252	234	179	151	940	173	Cumberland	Baltimore	2.22	41	20	9	35	26	1.00	..	7	04	10	73
253	201	258	290	603	210	Boone	Des Moines	2.21	94	39	8	27	87	1	..	03	11	18	60
254	203	320	258	608	144	Fort Wayne	North Indiana	2.19	45	23	11	44	23	2	..	17	15	15	60
255	337	335	330	584	273	Gallopport	East Maine	2.17	70	29	15	45	29	2	..	06	18	18	55
256	132	801	143	857	230	Bucksport	Ohio	2.17	35	19	13	57	23	1.00	..	10	06	20	87
257	302	220	255	620	94	Evansville	Indiana	2.16	36	30	7	47	14	93	1	..	12	10	60
258	352	...	...	620	251	Grand Island	North Nebraska	2.15	56	41	7	41	14	82	..	17	14	11	82
259	277	290	332	581	116	Covington	Kentucky	2.14	46	27	14	67	20	85	2	..	17	12	81
260	280	365	344	543	292	Rockland	East Maine	2.13	59	21	13	37	34	97	..	35	74	19	54
261	156	183	136	776	150	Connorsville	South-east Indiana	2.12	38	22	9	41	22	1.00	..	11	07	15	68





297	293	...	...	443	318	Aberdeen (Ordway)...	Dakota	1.79	88	.55	8	14	.70	2	10	26	19	3	13
297	293	...	...	511	302	Easton	Delaware	1.78	35	.23	16	.40	1.00	..	...	3	.02	10	.13
300	314	251	280	587	272	La Crosse	West Wisconsin	1.78	68	.43	9	.45	.95	1	...	22	.17	9	.84
300	308	286	307	776	150	Beatrice	Nebraska	1.78	67	.44	9	.47	.95	1	.05	22	.16	8	.45
300	301	346	342	365	441	Oakland	West Virginia	1.78	20	.18	13	.93	1.00	..	...	3	.03	12	.86
300	211	209	313	339	572	Alpena	Detroit	1.78	103	.52	11	.44	.92	1	.04	17	.10	13	.52
304	334	...	...	428	323	Michell	Dakota	1.77	85	.43	10	.42	.89	1	.04	31	.18	5	.20
304	286	252	290	482	297	Philadelphia	Delaware	1.77	42	.28	14	.74	.89	1	.05	7	.05	12	.63
306	348	284	295	661	226	Saint Joseph	Missouri	1.76	81	.41	14	.56	.96	1	.04	15	.09	14	.56
306	318	343	339	641	387	Saint Anthony	West Texas	1.76	40	.29	13	.76	1.00	..	...	6	.05	13	.76
306	219	318	320	643	462	Charlton	Des Moines	1.76	98	.48	11	.42	1.00	..	...	7	.04	15	.58
309	290	274	286	312	228	Jeffersonville	South-east Indiana	1.76	80	.27	17	.42	1.00	..	...	7	.04	15	.58
310	320	244	311	243	176	Saint Louis	West Texas	1.74	85	.48	13	.59	1.00	..	...	2	.01	17	.45
310	259	356	364	320	248	Columbus	South Kansas	1.73	80	.28	16	.55	1.00	..	...	12	.11	10	.67
310	245	206	290	217	276	Independence	Nebraska	1.73	85	.37	16	.55	.93	..	...	21	.10	14	.48
313	244	342	366	372	265	Hastings	North-west Kansas	1.71	71	.36	11	.44	.96	..	...	13	.07	10	.40
314	352	329	341	351	285	Beloit	Oregon	1.70	67	.35	9	.38	1.00	..	...	24	.14	7	.29
315	327	303	251	313	249	Eugene City	Kansas	1.69	44	.32	9	.53	.94	..	...	16	.13	6	.35
316	286	310	299	266	682	Clay Center	North-west Indiana	1.65	83	.40	13	.50	.92	..	...	21	.12	9	.35
316	266	303	274	245	216	Frankfort	Ohio	1.65	59	.34	14	.64	1.00	..	...	6	.04	13	.59
319	340	335	338	133	250	Marquette	South-east Indiana	1.64	59	.35	14	.67	1.00	..	...	7	.05	13	.62
319	302	274	294	293	366	Atlanta	Savannah	1.64	43	.28	15	.79	1.00	..	...	11	.08	12	.63
319	259	290	280	303	260	Augusta	Maine	1.64	109	.44	20	.65	1.00	..	...	25	.12	16	.52
319	231	306	175	251	200	Ripley	Cincinnati	1.64	39	.23	15	.71	1.00	..	...	2	.01	12	.57
323	...	...	...	574	176	Nebraska City	Nebraska	1.63	70	.46	7	.37	1.00	..	...	13	.10	7	.37
323	321	241	334	277	278	Kingman	South-west Kansas	1.63	71	.42	12	.57	.95	1	.05	20	.14	8	.38
323	314	338	305	332	411	Jacksonville	Florida	1.63	74	.59	8	.47	.88	..	...	13	.10	8	.47
323	247	293	270	332	281	Bangor	East Maine	1.63	123	.48	19	.59	.88	..	...	31	.14	12	.38
327	...	...	...	588	471	Washington	Washington	1.61	67	.31	25	.93	1.00	..	...	3	.02	23	.25
327	...	...	...	...	391	Bismarck	North Dakota	1.61	35	.73	3	.50	1.00	..	...	7	.17	2	.85
327	314	333	307	293	631	Morgantown	West Virginia	1.61	30	.38	10	.77	1.00	..	...	6	.07	9	.33
329	270	179	324	349	334	Saint John's River	Florida	1.57	110	.69	9	.45	1.00	..	...	30	.21	11	.69
330	312	324	316	336	127	Morristown	East Tennessee	1.56	31	.30	13	.88	1.00	..	...	1	.01	11	.85
331	327	333	241	346	281	Parkersburg	West Virginia	1.55	56	.44	14	.88	.94	1	.06	7	.06	11	.69
331	206	293	303	300	738	Ellenville	New York	1.55	112	.39	27	.75	.97	..	...	19	.08	21	.58
333	377	348	326	336	110	Atlanta	Georgia	1.53	55	.63	2	.18	.91	..	...	5	.07	2	.18
334	333	325	310	338	425	Kirksville	Missouri	1.53	111	.51	15	.56	.96	1	.04	12	.06	12	.44
335	341	352	329	318	709	Vincennes	Indiana	1.50	36	.28	12	.75	1.00	..	...	3	.03	8	.50
336	390	353	351	393	401	Little Rock	Arkansas	1.49	80	.59	11	.65	1.00	..	...	16	.13	4	.24
337	337	309	265	231	325	La Grande	Idaho	1.47	55	.57	4	.36	.92	1	.09	19	.23	...	...
337	400	383	393	408	376	Kirwin	Kansas	1.47	102	.40	16	.62	.88	..	...	20	.11	9	.35
339	346	396	393	273	431	Chattanooga	East Tennessee	1.46	41	.39	13	.88	1.00	..	...	...	...	11	.85
340	383	420	387	346	86	Dalton	Georgia	1.45	60	.68	2	.18	1.00	..	...	3	.04	2	.18
341	302	397	335	227	445	Clarksburg	West Virginia	1.44	50	.39	14	.88	1.00	..	...	2	.02	11	.69
342	308	413	345	290	83	South Georgia	Georgia	1.43	32	.86	1	.20	1.00	..	...	1	.03	1	.20
343	206	313	343	373	337	Houston	Texas	1.41	48	.38	16	1.00	1.00	..	...	5	.04	12	.75
344	297	113	148	168	359	New Orleans	Louisiana	1.40	116	.54	21	.78	.96	1	.04	22	.12	14	.52
345	327	317	328	339	606	New Albany	Indiana	1.38	109	.57	16	.67	.96	2	.08	13	.08	10	.42
346	350	346	353	312	517	Bloomington	Indiana	1.37	71	.47	15	.79	1.00	..	...	6	.05	11	.58
347	282	318	334	351	645	Baltimore	Washington	1.36	86	.43	23	.92	1.00	..	...	6	.03	17	.68
348	327	274	243	349	294	Nashville	Tennessee	1.35	41	.47	10	.91	.91	1	.09	8	.10	5	.45

# THE DISTRICTS GRADED BY THEIR SUPPORT OF THE BENEVOLENCES.

DISTRICTS.										CONFERENCES.										BLANK.				CHARGES AVERAGING UNDER 25 CENTS.				PSEUDO-GROUP OF SMALL UNIFORM OR HALF STANDARD COLLECTIONS.				CHARGES AVERAGING ONE DOLLAR AND OVER.				COLLECTIONS NOT UNDER MINIMUM STANDARD.				MISSIONARY COLLECTION IN BOTH CHURCH AND SUNDAY-SCHOOL.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																
Rank in a similar table for 1886.		Rank in a similar table for 1885.		Rank in a similar table for 1884.		Rank in a similar table for 1883.		Rank in a similar table for 1882.		Average pastoral support.		Rank by pastoral support.		Rank in a similar table for 1886.		Rank in a similar table for 1885.		Rank in a similar table for 1884.		Rank in a similar table for 1883.		Rank in a similar table for 1882.		No.		Per cent.		No.		Per cent.		No.		Per cent.		No.		Per cent.		No.		Per cent.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																														
349	414	342	344	342	342	342	342	342	342	389	La Teche.....	Louisiana.....	1.34	.83	.52	15	.75	19	.95	..	..	8	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

391	378	357	395	379	400	Macon	Savannah	.98	41	.47	11	1.00	...	...	5
336	338	380	384	382	470	Charleston	West Virginia	.93	76	.63	14	.93	1.00	.02	4
336	375	338	374	364	314	Greenville	Holston	.91	66	.58	11	.85	1.00	.03	4
338	411	367	334	332	314	North Missouri	Missouri	.90	89	.59	10	1.00	1.00	.02	8
388	373	404	397	409	176	Holly Springs	Mississippi	.90	60	.60	16	.94	1.00	.06	47
399	398	398	379	...	483	Boise	Idaho	.88	85	.80	7	.84	1.00	.07	2
391	336	395	378	366	405	Louisville	Kentucky	.87	70	.67	11	.85	1.00	.08	15
391	337	384	104	284	174	Gainesville	Florida	.87	92	.68	17	1.00	1.00	.02	15
394	369	491	388	381	246	Van Buren	Little Rock	.87	92	.68	13	.93	1.00	.02	53
395	395	394	412	413	145	Nashville	Mississippi	.84	76	.68	13	.93	1.00	.04	43
398	398	399	368	379	399	Gulf	Central Tennessee	.82	98	.64	18	.95	1.00	.02	7
398	398	398	330	349	104	South Alabama	Alabama	.81	76	.68	10	.83	1.00	.04	33
401	393	374	410	397	272	Central	North Carolina	.80	49	.68	8	.89	1.00	.04	44
401	393	374	410	397	272	Greenville	South Carolina	.80	92	.64	18	1.00	1.00	.04	8
401	393	374	410	397	272	Ashland	Lexington	.76	93	.58	20	1.00	1.00	.04	31
403	406	371	352	373	100	Grand Traverse	Kentucky	.76	142	.61	28	.66	1.00	.02	9
404	413	385	386	336	263	Western	Michigan	.75	112	.56	22	.88	1.00	.07	12
405	...	...	...	...	194	Louisville	North Carolina	.74	82	.68	12	.80	1.00	.02	3
405	...	...	...	...	194	Tennessee	Lexington	.74	157	.55	31	.86	1.00	.04	4
405	...	...	...	...	194	Indiana	Tennessee	.72	73	.65	14	1.00	1.00	.01	5
405	...	...	...	...	194	Huntington	Lexington	.71	132	.66	23	.92	1.00	.02	28
405	...	...	...	...	194	Orangeburg	Central Tennessee	.69	82	.64	16	1.00	1.00	.02	5
405	...	...	...	...	194	Wynethville	South Carolina	.67	61	.61	13	.94	1.00	.03	20
405	...	...	...	...	194	McMinnville	Washington	.67	68	.61	13	1.00	1.00	.03	21
405	...	...	...	...	194	Greenwood	Central Tennessee	.66	134	.62	27	1.00	1.00	.02	7
405	...	...	...	...	194	Astville	Central Tennessee	.65	112	.70	20	1.00	1.00	.02	35
405	...	...	...	...	194	Birmingham	Arkansas	.62	64	.67	11	.92	1.00	.04	7
405	...	...	...	...	194	Guyandotte	Central Alabama	.62	110	.69	20	1.00	1.00	.01	6
405	...	...	...	...	194	Dadeville	West Virginia	.61	85	.76	14	1.00	1.00	.01	5
405	...	...	...	...	194	New River	Central Alabama	.59	79	.71	12	.86	1.00	.02	2
405	...	...	...	...	194	Rolla	West Virginia	.59	47	.65	8	.89	1.00	.02	14
405	...	...	...	...	194	Fort Smith	West Virginia	.58	89	.79	13	.93	1.00	.01	11
405	...	...	...	...	194	Port Royal	Saint Louis	.57	73	.76	12	1.00	1.00	.01	4
405	...	...	...	...	194	Marion	Arkansas	.55	64	.78	15	1.00	1.00	.01	33
405	...	...	...	...	194	Pine Bluff	South Carolina	.54	104	.76	17	1.00	1.00	.01	5
405	...	...	...	...	194	Greenville	Central Alabama	.54	64	.57	13	.93	1.00	.01	29
405	...	...	...	...	194	Astville	Central Alabama	.50	121	.69	22	1.00	1.00	.01	18
405	...	...	...	...	194	Birmingham	Arkansas	.46	114	.75	19	1.00	1.00	.01	4
405	...	...	...	...	194	Guyandotte	Central Alabama	.42	98	.83	12	.80	1.00	.05	2
405	...	...	...	...	194	Dadeville	West Virginia	.41	68	.77	11	1.00	1.00	.01	18
405	...	...	...	...	194	New River	Central Alabama	.41	64	.80	10	1.00	1.00	.01	2
405	...	...	...	...	194	Rolla	West Virginia	.39	67	.70	12	1.00	1.00	.01	1
405	...	...	...	...	194	Fort Smith	West Virginia	.37	112	.88	16	1.00	1.00	.01	25
405	...	...	...	...	194	Marion	Arkansas	.36	78	.81	12	1.00	1.00	.01	17
405	...	...	...	...	194	Pine Bluff	South Carolina	.33	81	.77	12	.92	1.00	.02	12
405	...	...	...	...	194	Greenville	Central Alabama	.33	169	.81	26	1.00	1.00	.02	3
405	...	...	...	...	194	Astville	Central Alabama	.32	82	.68	15	1.00	1.00	.02	1
405	...	...	...	...	194	Birmingham	Arkansas	.30	126	.75	21	1.00	1.00	.01	5
405	...	...	...	...	194	Guyandotte	Central Alabama	.24	79	.76	13	1.00	1.00	.01	1
405	...	...	...	...	194	Dadeville	West Virginia	.24	82	.85	12	1.00	1.00	.01	1
405	...	...	...	...	194	New River	Central Alabama	.21	76	.79	12	1.00	1.00	.01	1
405	...	...	...	...	194	Rolla	West Virginia	.17	128	.84	19	1.00	1.00	.01	1
405	...	...	...	...	194	Fort Smith	Saint Louis	.15	41	.85	6	1.00	1.00	.01	1
405	...	...	...	...	194	Marion	Arkansas	.15	41	.85	6	1.00	1.00	.01	1



## MISSIONARY SOCIETY.

## THE MILLION FROM COLLECTIONS ONLY.

BY REV. R. W. SCHOICK.

The missionary money raised last year by the Methodist Episcopal Church by collections only was \$836,593—an average of  $46\frac{1}{2}$  cents per member, counting the membership of the Church 1,800,000. The membership at present, according to the *Methodist Year Book*, is 1,926,976. If our members increase their offerings to an average of  $56\frac{1}{2}$  cents each, ten cents more than they gave last year, we shall have the million from collections only. The question of the hour is, Shall we so have it?

Small as this increase of ten cents per member appears, it will be nevertheless a great advance when we consider that it must be made upon the enormous income of last year—the greatest collection for missions in the history of the Methodist Episcopal Church thus far! One million dollars from collections only for 1887 will be a marvelous achievement even for a church that is in the habit of doing marvelous things. Three things only stand in the way of this glorious consummation.

I. The fear of too high a precedent. It is undeniably true that there are those who repress the collections, especially the collection for missions, through fear of establishing too high a precedent—so high, they claim, that too much will be expected of them by Conference, or so high that the grade reached cannot be maintained. Thus pastors have been known to put the brakes on the collections for the first and second years of their pastorate in order to make sure of a great advance the third year, and so go away under flying colors. Thus some churches have been heard to say: "We mustn't make the collections too large, or there will be no telling what may be expected of us in the future." Surely this is altogether wrong, and quite opposed to the Saviour's teaching, "Take

therefore no thought for the morrow." "Freely ye have received, freely give."

Such excessive caution forgets that the gold and the silver are in God's power to give or to withhold, and that he "is able to make all grace abound toward you, that ye, *always* having all sufficiency in all things, may abound to every good work." This fear of too high a precedent loses sight of the promise, "Lo! I am with you alway," which means that every day and every year Jesus will be with the Church that constantly does her best to carry out his last command, to give the gospel to every creature. Brethren, take off the brakes! No church in Methodism has done or is in danger of doing too much to answer the prayer "Thy kingdom come."

2. The fear that the advance will not be healthy. From some quarter comes the ominous whisper "Let us be a little careful. Such rapid increase is not healthy. It is merely a spasm. A reaction is sure to set in." To all of which it may be inquired, What is the sign or symptom of health in a church? Is it the spirit of benevolence, or the spirit of illiberality? Is it the spirit of the priest and Levite, or the spirit of the good Samaritan? The robust, healthy, warm-hearted church says, "The open sore of the world's heathenism must be healed," and does her utmost to bind up its terrible wounds. The sickly, selfish church passes by on the other side, cautiously studying not to get very near the object of misery, lest such an unusual draught on her sympathy might bring on a reaction! O, brothers, if we propose to make the conversion of the world a matter of cold calculation the weary centuries will continue to send up the wailing prayer, "How long, O Lord, how long?"

Love, sympathy and prompt Christlike benevolence are the only answers to this greatest problem of all the ages. The doors are open for the speedy evangelization of the whole world. Let us either enter them at once in person or by our prayers and offerings help those whom God is raising up by hundreds and thousands for this work.

3. The fear that the increase for missions will depreciate the importance of the other collections and lessen their income. As a brief answer to this, I will say that I have been

at considerable pains to get at the facts concerning those charges, districts, Conferences which have made large contributions for missions, and in every instance, without a single exception, all the other collections, instead of being hurt, have been wonderfully helped by the increase for missions. Those pastors and churches that head off the missionary collection in order to protect the matter of salary, current expenses and the other collections, make a sad mistake. If God is in any thing in this world he is in this modern missionary movement for the immediate conversion of the heathen. Too long has this crowning triumph of the Gospel been delayed. The fullness of time has come, and the minister or church that does not see the signs of the times, refuses to labor together with God and does not come up to his help against the mighty, most certainly rests under his displeasure and cannot expect his blessing. "God loveth a cheerful giver." "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully."

The only thing that will bring our great Church up where she ought to be on all benevolent lines is for every pastor and member to respond cheerfully to our watchword, "A million from collections," which Bishop Fowler in a recent letter to Chaplain McCabe says he regards "as a direct inspiration from the Holy Spirit." The bishop is right. This *is* God's voice to the Methodist Church. Let us answer it in such a way that he "will open the windows of heaven and pour us out a blessing that there shall not be room enough to receive it;" so answer it that even in this our day "every valley shall be exalted and every mountain and hill shall be made low; and the crooked shall be made straight and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together."

#### THE MILLION LINE BY COLLECTIONS ONLY.

The missionary secretaries make the following explanation and appeal to the Methodist pastors:

In asking each charge to increase its missionary contribution of 1884 by  $54\frac{1}{2}$  per cent. we simply adopt the business-like and sensible policy of expecting the increase from those who have shown an interest in the cause



by what they have already done. We have not considered ability and numbers so much as heart and willingness. What is the use of considering ability which is not available? What is the use of considering numbers who refuse to respond to the call of Christ and his Church? Some charges are asked for more than other charges of the same, or even greater numerical strength; but "suffer it to be so now." Do not complain so long as you are yet below the scriptural requirement.

Let us get to the million-line by collections only, then pray for us while we try to educate all backward districts and churches up to a loftier plane of liberality. *Let us get to the line now and we will straighten it afterward.* And yet we suppose it will be forever true that many a poor man whose heart is full of love for Jesus will outgive many a rich man who has the ability but not the disposition to give. Yet we have reason to be thankful that the rich men of our Church are coming rapidly to a juster appreciation of their responsibility to God.

Let us place little reliance upon what Bishop Janes once called "the poll-tax method" of converting the world. That is the "dollar-a-member" plan. It has had a long and unsuccessful trial. Eloquent voices have pleaded for its universal adoption, but it has been a failure. While our public speakers have been telling what might be done if each Methodist would give a dollar for missions annually, other denominations of not one third our numerical strength have swiftly passed us and are now giving \$500,000 more than we were when we first asked for the million.

It is a great thing for some of our people to give a dollar. It was a great thing for the poor widow to give two mites, because it was her all, but it is a small thing for a rich farmer or banker to give a dollar for missions, and many of them do it, under that "dollar-a-member" cry, and dismiss the cause for another year.

There lies the fallacy and evil of it. The institution of a poll-tax is nowhere warranted in the Scriptures. Here is the divine plan: "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering."

That appeal was so effective that Moses was embarrassed with riches, and he found it necessary to send a man through the camp to blow a trumpet and tell the people not to give any more; and we would find it so to-day. Hold up before your people the stupendous enterprise in which we are engaged. Tell them of the hand-to-hand conflict we are having in many lands with the allied powers of darkness. Tell them of the men and women, of whom the world is not worthy, who have given their lives for this sacred cause. Then ask them to subscribe for missions as though the Redeemer of their souls were looking on while they do it.

#### THE MISSIONARY SPIRIT, CALL, METHODS, SERVICE, ETC.

The Rev. J. M. Thoburn, D.D., of India, delivered a course of lectures on Missions, in February last, before the students

at Garrett Biblical Institute, at Evanston, Ill. These lectures were on the following topics: "The Missionary Spirit," "The Young Missionary's Call and Equipment," "Missionary Methods," "The Moral State of the Heathen," and "The Missionary Service as a Career."

One of his hearers has furnished the following brief summary of the most important thoughts in the lectures:

The animating spirit of Missions is the constraining love of Christ; his love in us making us feel toward the heathen as he does. This love qualifies for the work of evangelization, of which civilization is a secondary result. The spirit of Christian obedience prompts us to "make disciples of all nations," to Christianize the world. We have no option about it; we do right in obeying Jesus Christ. The Spirit is promised to faith and obedience. The missionary work is the life of the Church at home and the hope of the Church abroad. The spirit of devotion is emptied of all but love, and does not hesitate at any sacrifice and does not contend for little promotions. The Church at home must cultivate this spirit and make its sacrifices, for the missionary is never above the people from whom he goes out. The spirit of heroism is demanded; the moral courage to stand alone, to endure the trial of solitary liberty when he is the only Christian for miles around. The spirit of Christian enthusiasm gives the missionary the profound confidence that his work will succeed. Such a spirit had Christ. It secures success, it gives a man love for his work and for his people to believe that this world will one day be Christian; that Christ as a victor will destroy all iniquity.

As to the call and equipment of the missionary, our missionary faith should be carefully examined and no man should venture into missionary work until God calls him. In the work of winning the heathen to God, God should make the choice. The Spirit moves to Mission work as he does to preach the gospel. But the call may come in different ways and three tests may well be considered—the direct call of the Spirit, the call of the Church, and the indications of Providence. If the Spirit calls a man to any department of Church labor he calls the Church at the same time to set him apart for that work. If we do not shut our eyes we may be certain what God wills. Because a man has no call up to date it is not certain that he never will have. If the heart assumes a waiting attitude and asks God for guidance, when the time comes the call will come. But the call does not involve all necessary qualifications. God constantly calls long before he is ready to thrust forth. Inferior talents will not suffice for the Mission field, but the practical power to keep mental capital turning over is more needed than extraordinary gifts.

The missionary must talk about Christ as if he knew him; he must know how to deal with souls, how to bind up broken hearts. A clear doctrinal belief is essential, for the Church cannot afford to export doubt to the

heathen. There must be the anointing to preach ; then the man speaks as the Spirit gives him utterance ; he has power to discern the thoughts and intents of the people before him ; he goes as the ambassador of Christ, and has as his credentials the conviction in the hearts of the people that he speaks his message. The missionary must not be so impatient as not to take a good education. He must be accurate, or he can never learn any dialect in the heathen world. He must gain the power to acquire knowledge.

Among missionary methods, preaching the gospel has precedence. The English Ritualists and the Roman Catholics, trying to baptize men into the Church, meet with almost no success among raw heathen. In tropical countries foreign missionaries cannot conform to native styles of dress and living without shortening their days. Even were this not so, such conformity would be advantageous in but few cases. Educational methods are excellent and safe if preaching is kept first.

Self-support is one of the broad questions of missionary policy and has been defined in several ways. Such self-support as Paul's is exceptional. The combination of several in some industry to earn money to carry on missionary work is apt to result in secularizing success or in disastrous failure. To ask how to found native churches which shall support their own pastors is to ask how to found self-propagating churches. My own idea of self-support is preaching the gospel to people who support the man who preaches it. In the native work this problem is as yet unsolved. It has difficulties not understood here because of the extreme poverty of the people. Fifty little villages, with a class-leader or school-teacher as real pastor, might support one ordained minister on the circuit plan. The Church in India when organized will be the Indian Methodist Church. God gives faith to some as a gift, as he did to George Muller, but there is much spurious faith-work in India. As for the policy at home, the work of Home Evangelization should be entirely separate from the cause of Foreign Missions.

There are two extremes of opinion regarding the moral state of the heathen, and both wrong as general statements. You can get an awful picture anywhere if you want it. The state of the heathen is worse than our own, yet in some respects they put us to shame. The people of India are not stupid blasphemers ; their saloons and dens are imported. There is lower degradation and more unnatural vice in New York and Paris than in India. Idolatrous money-worship in New York produces worse results than idol-worship in India. Civilization increases a man's capacity for doing evil. The more light the man sins against the greater his sin. Better never have had a pure faith than hold it in unrighteousness. Hindu morality will not compare with that in any land where God's word is even partially understood, yet infanticide and suttee have always been exceptional, even before prohibited by law. Their condition is deplorable, for they are without God. They believe there is one God, but they do not know it ; they die in apathy and have no idea of immortality. The



Spirit is given to every man, and the heathen will not be condemned who loves the little light he has rather than darkness. India does not need a future probation more than America. Yet the whole subject is a mystery which we shall not know until we stand on the mount of God, and God vindicates his ways to men.

The Mission field calls for talent and is a place for the development of talent. Childish, ignorant people need skilled teachers. The missionary goes out into a wider world and sees things from a higher altitude. He is the man who founds churches where Jesus Christ was never known. He can build for eternal years in the name of Jesus Christ. Ambition prompted by the constraining love of Christ is not ignoble. A sanctified ambition is a noble gift of God. India affords opportunities for administering that but few ministers can realize here. India calls for leaders; men who can rally the people; who are hidden in Christ, and can say to the native preachers, "Follow me as I follow Christ." The missionary calling is not beneath a cultivated life; some of the noblest intellects of the century have been called to Missions. The name of Carey, the first missionary to India, will live when those who persecuted him are remembered only as their names are associated with his. The man who is honored of God with a call to the Mission field should praise God for it and go.

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### "THE GOSPEL IN ALL LANDS."

*The Gospel in All Lands* is the property and organ of the Missionary Society of the Methodist Episcopal Church. The price is *one dollar a year* to all Local or Traveling (Effective, Supernumerary, Superannuated, Probationers) Methodist preachers, when addressed to the preacher. The payment is required in advance, except in the case of Traveling Preachers, who are permitted to pay for their copies at Conference. The price of the magazine when addressed to any one but a Methodist preacher is \$2 a year for single copies, or \$1 25 a year when there are ten or more subscribers, and when these are ordered by a Methodist preacher he can deduct the cost of remittance. The orders should not be addressed to Phillips & Hunt, but to "GOSPEL IN ALL LANDS, 805 BROADWAY, NEW YORK," and checks and Post-office orders should be made payable to "GOSPEL IN ALL LANDS, NEW YORK."

## SUNDAY-SCHOOL UNION.

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### NORWAY.

IN the MANUAL for October, 1886, page 377, will be found an interesting letter from the Rev. J. H. Johnson asking for a grant for Sunday-schools in Norway.

Another letter from Brother Johnson, written from Christiania, under date of January 6, 1887, gives a report of the expenditure of this grant. He gives the names of the sixteen schools among which the Sunday-school material purchased with the grant was divided, and then adds :

Our Sunday-school work continues to grow upon our hands. Several new schools, in both districts, have recently been organized ; others will be in the near future.

The most northern Sunday-school of our Church is the new school at Værdalsoren, which place is a little to the north of sixty-three degrees north latitude.

The Sunday-school of the First Church, Christiania, has at present 675 scholars ; Second Church has a school that numbers 375 ; Third Church, which is being organized these days, will soon have one in full operation.

In Bergen we have schools of over 650 scholars, with two or three affiliated schools in different parts of the city.

Our Sunday-school work here is not only bearing good fruit within our own Church, but, indirectly, it has produced the great and growing Sunday-school work now in progress in the State Church ; of this we are not sorry, but we are glad.

We call special attention to the fact here noted that the influence of our Sunday-schools has been felt in Norway as in Germany, in arousing the State Church to action in behalf of the children and young people.

### SCANDINAVIAN SUNDAY-SCHOOLS IN UTAH.

The following letter from the Rev. Martinus Nelson, dated Logan, Utah, January 11, 1887, gives a report of the distribution of Sunday-school literature among the Scandinavian schools in Utah :

The appropriation of \$25 made last year for Sunday-school literature for our Scandinavian schools in this territory has been carefully expended and has proven a blessing to the work. The papers are now sent to

Richfield, Elsinore, Ephraim, Moroni, Mount Pleasant, Santaquin, Spanish Fork, Provo, Salt Lake City, Brigham City, Logan, and Hyrum. Several new schools have been started during the year, and we have done our best in dividing the number of copies secured by the appropriation so as to provide the several schools with some papers.

Our Sunday-school paper has hitherto been issued semi-monthly, but beginning with January, 1887, it will be issued weekly and contain the Berean Sunday-school lesson. This will make it still more interesting and useful. The rates will be increased from \$25 to \$30 for 100 copies per annum.

We gratefully acknowledge the generous assistance which we have received from the Sunday-school Union during the past years, and in view of the larger number of schools and the increased rates we earnestly petition that you grant a donation of \$30 for 1887.

### HELP FOR THE INDIANS.

In our efforts to promote Sunday-school work among all classes of people in our broad land the Indians must not be forgotten or neglected. We have for years sent supplies to different Indian Sunday-schools when proper application was made, and it will be a pleasure to the UNION to continue this work.

The following earnest appeal was received from the Rev. Ebenezer Arnold, a venerable minister of our Church, who has given many years of labor to the work of preaching among the Indians. It is dated Hogansburgh, Franklin Co., N. Y., Dec. 27, 1886:

Here is the largest clan of Indians in all our country east of the Mississippi—2,250 (if I am correctly informed)—and for nearly twenty years last past without Sunday-school, Bible class, or a tithe of the instruction we give to any foreign race among us. The common sentiment of the country, “No good Injun but a dead Injun!” seems to have some influence even in the Church. There is here no church register, no maps, charts, mottoes, pictures, blackboards, Sunday-school room or apparatus; only just one auditorium of bare walls and high back and arm seats, and an old, bleak and dilapidated unfurnished parsonage.

It may be queried, Are the parents anxious for the instruction of their children? No! Who ever knew an Indian tribe who were? They are proud of their old ways and old language; steeped in Indian tobacco, shrewd in observation, keen of perception, very slow to change. I have known the idiosyncrasies of the American Indian for fifty years on both sides of the continent, and I think I know what the Church, especially our Church, ought to do and must do, or share largely the judgments long



slumbering in the mountains of wrath for our nation's treatment of the red man whose domain she has seized.

Pardon me! I didn't start to write an essay. My heart bleeds and has bled for half a century over the wrongs of the Indian, and but for such sentimentality I and my faithful wife of long experience had not now at the age of seventy come back here for our evening work in his behalf.

Will the Church find ways to aid us?

This appeal was promptly responded to and a suitable grant sent to the children of the forest.

Our UNION has in former years helped the Sunday-school among the Indians at Fort Peck Agency, Montana Territory. Though our Church has now no formal connection with this agency, yet the Indians are still there, and as needy as ever, with no one to look after their spiritual wants. We received in January a letter from a lay member of our Church who has interested himself in the Sunday-school work there, and later a letter from the Rev. S. E. Snider, pastor of our Church at Miles City, M. T. From the latter we make the following extract:

Fort Peck, or Poplar Creek, as it is called, is an Indian reservation, and nearly one hundred miles from the nearest preaching place. It is within the bounds of Helena District, Montana Mission. While in the Indian service and as superintendent of this same school, when under the supervision of our Church, I organized this Sunday-school, and also organized a class of thirty-three members and probationers. Since then the contract that our Church had with the government to conduct this Indian school was not renewed, and the school is a government school of Indian boys and girls. Our Church has abandoned the field, sad to say, but the Sunday-school has been continued, and is the only source of religious instruction to nearly one hundred and fifty boys and girls. The field is open to us and properly belongs to us. The government does not furnish religious instruction or religious literature for the Sunday-school, but Brother Lewis, a good Christian man, has a deep interest in the school, and goes there Sabbath after Sabbath and superintends the Sunday-school. When I was in the school and afterward United States Indian Agent I encouraged the boys and girls to raise a few heads of cabbage apiece and a few rows of peas and beans and radishes. They did so and sold them. They had a little spending money, some of which they contributed to the Freedmen's Aid Society, Educational Society, and the Missionary Society, and they also contributed money to purchase their supplies for the Sunday-school. But since then these things have changed and now they have no one to plan and direct them how to earn and what to spend their money for; hence they are without money to purchase their Sunday-school sup-

plies, and our Church cannot afford to turn a deaf ear to this appeal. I hope you will furnish them ample supplies.

Our Church ought by all means to occupy this ground. It is as promising as any in the United States among any Indians, and as there is a change from tribal relations to land in severalty with these Indians there will doubtless be a more favorable opportunity for missionary work—something of permanency.

### SOME ILLUSTRATIONS OF OUR WORK.

We often receive letters acknowledging the receipt of grants sent and giving accounts of the interest excited by these grants in the schools to which they are sent. We take from our file several letters illustrative of this.

The pastor of a school in Tennessee writes :

The school was organized six years ago in a poor and destitute neighborhood in an old dilapidated school-house. For six years the school has run successfully through winter and summer. We now call it our "Evergreen Sunday-school," because it is the only school on the circuit that never suspends.

Since the school was organized they have come out of the old school-house and have built a neat log house, and we have now a thriving little church organized here and are planning to build a house by one of our church extension plans. Although the society here at present is small, yet it is one of the most hopeful points on the circuit.

Since this school was started there have been annual collections taken here for both the Sunday-School Union and the Tract Society, and the records show in every instance that they have contributed the full amount asked.

We like that idea of an "Evergreen Sunday-school," and wish there were more of them.

Another pastor writes from South Carolina, from the famous Sea Islands :

The box containing books, etc., from the Sunday-School Union for John's Island Circuit received in good order.

The people with their children rejoice with me in reception of the same. "But what are they among so many!" O, the work to be done on these Sea Islands of South Carolina—work of a moral, spiritual and intellectual nature! A giant effort should be exerted to lift up and enlighten this people and their children. Scores of years of hard labor will be required in order to accomplish the desired end. "But who is sufficient for these things?" The Church must help us.

The next is from Northern New York, where the pastor has been compelled to labor under peculiar difficulties ; but the

help we were able to afford proved to be timely and was unexpectedly supplemented by other help.

Your kind favor and also the Sunday-school library were duly received. I have been postponing my acknowledgment of the same until our superintendent could get the books into the school and receive the expression of gratitude from the members. We are all very much delighted with the beautiful books, and a hearty vote of thanks was passed to you and the Sunday-School Union for this very kind and timely help. The books have been covered and are ready for use.

Our good fortune has been far better than we had any reason to anticipate in securing a library. After writing to you of what Brother C— wrote concerning the extra books he had I wrote to him saying we would be thankful for whatever they had to offer in the line of a library, and he sent on not only the thirty books cast from their library, but also many contributions by the members of his church, all nicely covered; so that now we are quite well supplied with reading for our people. How much this will mean to the poor but worthy people we cannot tell.

### STATISTICAL FACTS.

From the statistics published in our *Year-Book* for 1886 we give the following items:

#### SUMMARY.

The statistics show that we have now 23,104 schools; 257,849 officers and teachers; and 1,897,368 scholars. This is an increase over the previous year of 614 schools, 11,795 officers and teachers, and 79,336 scholars. Of the officers and teachers 222,982 are Church members or probationers; and of the scholars, 474,705. There have been during the year 110,996 conversions in our Sunday-schools.

#### SUNDAY-SCHOOLS IN OUR FOREIGN MISSIONS.

	Schools.	Scholars.
Norway.....	48	4,099
Sweden .....	163	10,868
Finland.....	8	438
Denmark.....	25	1,535
Germany and Switzerland.....	417	22,509
Italy.....	13	283
Bulgaria.....	5	110
China.....	67	1,903
India.....	569	23,308
Japan.....	54	1,992
Liberia.....	33	2,284
Mexico.....	19	805
South America.....	32	1,604
	<hr/> 1,453	<hr/> 71,738



Arranged according to continental divisions we have the following results :

	Schools.	Scholars.
Europe.....	679	39,842
Asia .....	690	27,203
Africa .....	33	2,284
America .....	51	2,409
	<hr/> 1,453	<hr/> 71,738

#### OUR SUNDAY-SCHOOLS AMONG THE IMMIGRANTS.

In the following table we give some statistics which will doubtless be interesting to many concerning the Sunday-schools of our Church among the immigrants in this country. These figures include not only the reports from the several German and Scandinavian Conferences, but also the reports of the German districts in California and Southern California Conferences, and of the Scandinavian work in the New York East Conference :

	Schools.	Officers and Teachers.	Scholars.
Germans .....	808	9,051	55,557
Swedes.....	85	742	4,839
Norwegians and Danes.....	66	443	2,647
	<hr/> 959	<hr/> 10,236	<hr/> 63,043

#### THE GRANTS OF THE YEAR 1886.

The number of schools aided in this country by grants of books or periodicals from our Union is 783. The amount expended on these grants is a little over \$9,000. Besides these, grants were made to our various mission fields amounting to \$2,300. All these grants are exclusive of the grants of *Good Tidings*, a report of which was given in the *MANUAL* for January page 36.

#### SUNDAY-SCHOOL PUBLICATIONS.

The Corresponding Secretary of the Sunday-School Union is also editor of Sunday-school books and periodicals. Though these publications are not issued by the Union, but by the Methodist Book Concern, yet they form the stock from which the grants of the Union are made.

SUNDAY-SCHOOL BOOKS.

The following is a list of the Sunday-school books issued under the editorial supervision of the Corresponding Secretary during the year 1886:

TITLE.	AUTHOR.	Pages.
Up-the-Ladder Series :—		
Vol. 3. Store, Yard-stick, and Scissors..	Edward A. Rand.....	306
Vol. 4. Vacation; The Camp at Surf Bluff	“ “ .....	304
Vol. 5. Manhood; Out of the Breakers..	“ “ .....	336
Annals of the Round Table and Other		
Stories.....	Jennie M. Bingham.....	279
Red Letter Days: Anniversary, Concert,		
and Entertainment Exercises.....	Mary F. McKean.....	91
Left in the Wilderness.....	Mary A. Roe.....	235
No.....	Rose Terry Cooke.....	234
The Daughter of Pharaoh: A Tale of the		
Exodus.....	Fred Myron Colby.....	436
The Heretic Priest, and Other Tales of		
Reformation Times in the Nether-		
lands and Germany.....	Translated from the Dutch.	330
Dorothy Delafield .....	Mary Harriott Norris .....	430
A Little Silver Trumpet.....	L. T. Meade.....	243
The Amber Star, and a Fair Half-Dozen.	Mary Lowe Dickinson.....	365

SUNDAY-SCHOOL PERIODICALS.

We give also a list of the periodicals issued under the editorial supervision of the Corresponding Secretary, together with the average circulation for the year:

Sunday-School Journal.....	145,125
Sunday-School Classmate.....	101,545
Sunday-School Advocate.....	217,346
Picture Lesson Paper.....	277,146
Beginner's Leaf.....	186,175
Berean Leaf.....	1,299,250
Senior Leaf.....	85,837
Leaf Cluster.....	3,700
The Study.....	6,250
Our Youth .....	16,000

The following are issued under the editorial supervision of the German Corresponding Secretary:

Haus und Herd.....	7,000
S. S. Glocke.....	23,000
Neue Glocke.....	10,800
Bibelforscher .....	36,200
Bildersaal.....	200

The aggregate circulation of English periodicals for the year was 19,876,524 copies, and of German, 1,040,800 ; making a total of 20,917,324 copies. The aggregate number of pages contained in these was 275,353,248.\*

#### REPORT OF THE AGENT FOR THE SOUTH AND SOUTH-WEST.

The Rev. A. H. Gillet, D.D., our Agent for the South and South-west, presented his quarterly report at the late meeting of the Board, from which we make the following extract :

Since December 1 I have visited four Annual Conferences, attended two District Conferences, conducted twenty-five institutes and visited two of our schools in the South, holding institutes at each. I have preached 16 sermons, delivered 56 addresses, attended 14 Sunday-school sessions, written 1,260 letters, and traveled 3,200 miles. In addition to this the last ten days of the month of February were occupied in work at the Florida Chautauqua.

Four series of meetings have been held during the quarter: one in East Tennessee, in which McMinnville, Dayton, Athens, Knoxville, Cleveland and Morristown were visited and meetings held with both white and colored churches. Second in Alabama and Mississippi, during which meetings were held at Montgomery, Brewton and Mobile, in Alabama, and Ocean Springs and Bay St. Louis, in Mississippi.

The third series was held in New Orleans, where we had the assistance of Bishop Mallalieu and the Rev. J. C. Hartzell.

The fourth series was held in Florida, in which the following places were visited: De Funiak Springs, Jacksonville, St. Augustine, Palatka, Gainesville, Cedar Keys, Ocala, Mt. Dora, Deland, Orlando, Eustis, Daytona, and Fernandina. After our visit to New Orleans University a gracious revival resulted, and the same result marked a number of the meetings.

Allow me to call the attention of the Board of Managers to the remarkable work now in progress in the city of New Orleans, under the direction of Bishop Mallalieu and the Rev. W. P. McLaughlin, pastor of Ames chapel. Missions on the plan of the famous McAll Mission in France have been opened in the French quarter of the Crescent City with flattering prospects. In the three French schools already in operation there are more than 150 pupils, while a very large number of the children of Romanist French parents are brought under the influence of Protestantism and the Methodist Episcopal Church. I visited two of these schools and was deeply interested.

In the seminaries and colleges of the South are very many who teach in Sunday-school during the summer. At Rust University I found 58 students who are so occupied. These schools should be regularly visited, and institute work done with the students. Much has already been done in

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\* Any pastor desiring a copy of the *Year-Book* for 1886, from which the above figures are taken, can have it by addressing the Corresponding Secretary, Dr. Vincent, 805 Broadway, New York.



this direction, but I hope to be able to do still more. During the quarter, institute work has been done at Rust University, New Orleans University, Grant Memorial University, Cookman Institute and Morristown Seminary.

During the next quarter we have arranged to hold such meetings at Central Tennessee College, the school at Tullahoma, Tenn., Chattanooga University, Rust Normal Institute, Bennett Seminary and Clark University. Encouraging reports reach me of the new work opening in the rapidly-growing cities and towns of the iron and coal districts of Tennessee and Alabama. New schools are reported at Chattanooga, Dayton and South Pittsburg, Tenn.; Huntsville, Birmingham, Anniston, Edwardsville, Sheffield and Florence, in Alabama, and as soon as practicable we shall make a thorough canvass of Alabama.

#### REPORT OF THE AGENT FOR THE WEST AND NORTH-WEST.

From the report of the Rev. Dr. Coxe, presented at the recent meeting of the Board, we make the following extracts:

The 1st of December found me in Texas, making the tour of the Annual Conferences of that State. I had already visited the Austin Conference. I next went to the Southern German, the Texas, and the West Texas Conferences in succession. At each of these I held an anniversary, at each addressed the Conference in open session, and at the last was able to secure an afternoon conference on Sunday-school and Tract work. In the interval between the Southern German and the Texas Conferences I visited Austin, where I spoke at Central Church in the morning, addressed the Central Sunday-school in the afternoon and spoke at the Swede church at night, at the latter the pastor taking a collection.

The month of January was devoted to the visitation of churches in Iowa and to the accumulated correspondence of the quarter. This is the revival month with most pastors in Iowa, so that the opportunities for special collections were few. Regarding, however, any opportunity for promoting the kingdom of God among men, an opportunity to serve every good cause of the Church, our Sunday-school work not least, I have answered all calls for service, so far as possible, without strict regard to the presentation of our special society needs.

My correspondence has increased with each successive quarter, and reveals clearly the widespread need for help on the part of pastors and teachers, in order to better the service on behalf of the children of the Church. The call is chiefly for aid in institutes and conventions; for instruction rather than for gratuities; for more full and accurate information in regard to work and methods. Only indirectly does this help our treasury; but it will help us in the future, though the immediate benefits do not appear on the ledger for this year.

I have traveled during the quarter about 4,500 miles, preached or lectured forty times, visited three Annual Conferences, three district meetings and six churches, conducted a large correspondence, and endeavored always and every-where to "make full proof of my ministry."

## TRACT SOCIETY.

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### INDIA.

Craven & Messmore, in a letter dated Calcutta, Dec. 7, 1886, in speaking of the vastness of their field say :

We are in a city of 800,000; a city of colleges and schools; a city giving employment to the most brainy Hindus and Brahmins. To-day we sent out 28,000 leaflets in Bengali to be distributed to the students of non-christian colleges and schools. We are glad we can take the initiative in this most important matter. The plan is to distribute all round the school to every student one leaflet a week for at least three months.

In the same letter is a report of the work done by the grant made by the Tract Society during the year. They have published two periodicals (the one a monthly and the other a weekly) and forty-four tracts. The total number of copies printed during the year was 353,000 and the number of pages 3,636,000.

### SWEDISH COLPORTEUR IN CHICAGO.

The Rev. S. B. Newman sends the following report of his work as tract colporteur among his fellow-countrymen in Chicago for the quarter ending February 28, 1887:

I have by God's help distributed 1,668 tracts, 6,331 pages, visited and prayed in 325 families, and preached 32 sermons during the second quarter. The field for my labor is very large. On the north-west side of Chicago there are a great number of Swedes settled. On the south side we have a Sabbath-school in Archer Avenue that is prospering, through the mercy of God. There is also preaching on the Sabbath, and we are now talking of extending the labors to the stock-yard, where many Swedes are coming, and your colporteur will have to distribute tracts among the Swedes who are coming to Chicago from the country with their cattle. You will see that we have a great work on hand by God's help.

### SOME GRANTS THAT HAVE BEEN HEARD FROM.

We give here extracts from letters received from different parts of the country concerning the reception and distribution of tracts. They show the value of the work when properly attended to.

We sent a large supply to Dakota Territory a few months ago, on application of the presiding elder, to be distributed under the supervision of the Rev. B. S. Taylor. Brother Taylor wrote as follows after the grant was received :

The boxes of tracts were received last week. I want to return you thanks for your personal kindness in securing them for us.

We are having wondrous blessings on our labors here, and as we go out holding meetings from town to town blessed revivals spring up.

We have been down to Casselton about two weeks, with over 60 conversions. Many more seekers are at the altar. The town is wonderfully awakened. The tracts distributed by the "Praying Band" are a very efficient aid to our work. We shall push the battle through all this region, and, by the grace of God, we expect to see a great reformation and revolution in Dakota in religious and temperance matters. Indications in that direction are very manifest.

Pray for us. We use these tracts in connection with protracted meetings, and already see blessed results.

From another pastor in the same Territory we received an account of the hard work to be done and the privations endured both by preachers and people. The writer says :

My circuit is larger than several of the States. I have two counties to look after and care for. My work is wholly missionary. I have to travel much. No one but God knows what a missionary preacher endures. This is our first year. We have so far 50 members, and I trust the Lord will help us to open a door here. Help us all you can. There is a grand future in store for this country, and the Church will need this people in the future. This winter has been very cold so far. We must have help to stay here. It would be ignoble to desert this people in their depression without using all the means in our power. Several have frozen to death so far.

A pastor whose circuit is among the mines of Colorado writes :

This is the seventh week of our revival. We will close soon. The results have been glorious ; 160 persons have professed conversion. One of the efficient agents in the work was the tracts I got of you two months ago. They were distributed under the direction of our Tract Committee. They were taken into the mines and distributed. Many of our converts are found among the miners.

A pastor in the State of New York writes :

The grant of tracts came by mail. I am very grateful to you for the grant. I am dropping them in the houses of my people wherever I go, taking care that the medicine shall be applicable to the disease. I will also see that they are distributed in the congregations on Sunday.



That remark about the medicine being applicable to the disease is worth thinking about. It is possible to have a good deal of spiritual quackery in tract-distribution. Another pastor from the same State writes :

The tracts you so kindly sent us have arrived, and we are greatly obliged. I am distributing them among our people, and I can see some good from them already in bringing some out to prayer-meeting. I believe they will accomplish much good.

A brother from Tennessee makes some good suggestions on the subject of the loan of tracts for the purpose of reading. We have known this to be practiced with great success in other places. We will let the brother speak for himself. The very quaintness and unconventionality of his style ought to command attention :

This year we have a plan for tract reading. One of our best young men is chosen for leader and the tracts are put into his hands. He gives them to his class. He has a time to meet them once a week. The class all read their tracts one at a time. The leader takes the tract from John and gives it to Jim, and gives Jim's to John, and so on until all the class has read all the tracts, and then he takes in all the tracts and gives to the pastor and the pastor gives him a new lot. So by this way all the tracts are read by our people several times.

They have in Texas a presiding elder who is also pastor of a church, the Rev. J. R. Wolf of Dallas, Austin Conference. He believes in tracts and he shows his faith by his works. Here is what he lately wrote :

Our excellent tracts I look upon as one of the great helps to pastoral labor, and I think for the money invested they are the mightiest instrument we have for the cost. I use my tracts very carefully, and I am able to give testimony to the efficiency of their working that has come under my own personal observation. I preached to my people recently (on Good Tiding's day) on the use of tracts, and took a collection, and though my membership is small and they are a self-supporting frontier church, yet they gave me \$7 for the society, and they will do better next year.

In the city of New Orleans we have in Miss Cowgill one of the most faithful and indefatigable of tract distributors. We have before published in the *MANUAL* reports of her work. We now make extracts from two letters received from her within the last quarter :

This morning I received four packages of tracts from you, for which please accept my grateful thanks. They are so nice and good, and I know

they will do much good in this city. Two days ago I received a very sad letter from a poor man in the condemned cell of our parish prison. I had visited him a few days before, and he trembled and wept because of his crime and the awful death awaiting him. This morning I wrote him a letter and inclosed four of your blessed tracts, full of encouragement and hope to the vilest. I hold meetings on the levee and find these tracts very useful there and in street work, and every-where. I love always to have some with me. I go among gamblers and distribute tracts and then talk to them, and sometimes all will quit their gambling and listen to me, and then read the tracts I give them. I pray God that some hearts may be reached in this way. God bless you for sending me such a nice lot of them. The poor man in the condemned cell has written me again, thanking me for the good tracts I sent him. He makes mention of each one, what help they were to him. He closes his sad letter with the words "When you pray remember poor me." It is sad to see so much suffering and sin, but I am happy in doing what little I can to alleviate suffering and to point sinners to the Lamb of God.

#### REPORT OF THE AGENT FOR THE WEST AND NORTHWEST.

The Rev. Dr. Coxe, the Agent of the Sunday-School Union and of the Tract Society for the West and North-west, presented his quarterly report to the Board at its late meeting. From this report we make the following extract :

During the month of December I was engaged in visiting Annual Conferences in Texas. I attended the sessions of the Southern German, Texas and West Texas Conferences, holding at each anniversaries at which I tried to set forth the importance of our work, its place and power as a pastoral ally, and the best methods of utilizing the tract agency. I also sought by tract conferences and by private interviews to enlist the more hearty co-operation of the preachers in the work of tract distribution. I addressed each Conference in open session, and gladly received the courtesy shown to me both by the presiding Bishop and by the members of the Conferences.

Returning to Iowa near the close of December I gave the whole of January to personal work in that State, reaching beyond it only by correspondence. I visited two churches for Sabbath work, presenting our work and needs, and taking collections at Manchester and Burlington. I have corresponded with pastors particularly, urging greater loyalty to tried methods of tract distribution, but with little visible success resulting. I frankly confess. Yet I think there is a reviving interest in the possibilities of the tract as an agency of religious propagandism, and a growing perception of the need of giving to our Society a more liberal support. I have specially emphasized the value of the Society as an auxiliary missionary agency both at home and abroad, and tried to prevent diversion of interest to one channel only which should flow in many.

I find that many regard the tract as a very old-fashioned agency in Christian work (as is the Gospel) and obsolete, practically; but have been surprised at the interest a discussion of practical methods will arouse. Emphasis has been put on the value of the Sunday-school as a tract-distributing agency, and many valuable incidents have been brought out showing how God uses weak and small things to effect great results oftentimes.

I find this practical difficulty facing me wherever I go: the lack of definite knowledge of methods of work, how to utilize the tract committee, what classes of tracts are best adapted to pastoral work, etc. Many inquiries have been addressed to me in regard to the most recent issues of tracts, and the question is often asked: Why does not the Tract Society send us samples of new tracts? The financial problem involved in this request I have pointed out, and I see no way to solve the difficulty. The pastors largely do not know what tracts we publish, and hence either ignore the matter wholly or order at random, often without any specification other than the amount they wish.

#### DISTRIBUTION OF TRACTS DURING 1886.

The various mission fields of the Church were furnished with funds for the printing of religious literature. Grants have been made to China, India, Japan, Korea, Germany, Italy, France, and Mexico. These grants amounted in all to \$6,550.

Tracts were sent also to every part of our field at home, every Conference being represented in the grants made. These were distributed to immigrants, to the inmates of hospitals, prisons and asylums, to soldiers, to sailors, and to pastors in their regular work. These tracts amount in the aggregate to 12,000,000 pages. The number of different churches receiving them is more than 1,700, and the amount expended for them is more than \$5,000.

#### TRACTS PUBLISHED.

The tracts issued by the Methodist Book Concern are all published under the editorial supervision of the Corresponding Secretary of the Tract Society. The issues of 1886 are as follows:

NUMBER.	NEW SERIES.	PAGES.
189	The Higher Sainthood.....	8
190	The Logic of Faith.....	12
191	A Brand Plucked from the Burning.....	12
192	Wesley's Advocacy of Christian Perfection.....	12



NUMBER.	PAGES.
193 Graduation—What Next?.....	16
194 Sorrows of a Saloon-Keeper .....	8
195 The Higher Art.....	4
196 The Papacy.....	36
197 The Papacy and Christian Union.....	8
198 The Higher Heroism.....	16

POCKET SERIES.

125 Receiving Christ.....	8
126 Why I go to Church on Rainy Sabbaths.....	4
127 The Gospel Pledge; or, The Entire Consecration of Perfect Repentance.....	4

DOCTRINAL SERIES.

14 Infant Baptism.....	24
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PRESIDING ELDER SERIES.

7 The Quarterly Conference Committee on Sunday-schools.	8
8 The Presiding Elder and The Conference Probationer.	20
9 Quarterly Conference Committees.....	12

MAGAZINE SERIES.

88 Young People's Bible Lesson Leaflets—1st Series, No. 1.	4
89       "       "       "       "       No. 2.	4
90       "       "       "       "       No. 3.	4
91       "       "       "       "       No. 4.	4
92       "       "       "       "       No. 5.	4
93       "       "       "       "       No. 6.	4
94       "       "       "       "       No. 7.	4
95 The Grading of the Sunday-schools.....	8
96 Children's Meeting.....	8
97 Young People's Bible Lesson Leaflets—2d Series, No. 1.	4
98       "       "       "       "       No. 2.	4
99       "       "       "       "       No. 3.	4
100       "       "       "       "       No. 4.	4
101       "       "       "       "       No. 5.	4
102       "       "       "       "       No. 6.	4
103       "       "       "       "       No. 7.	4
104       "       "       "       "       No. 8.	4
105 A Colloquy of Nations.....	8
106 How to Read the Bible.....	8
107 The Spiritual Garden. ....	8
108 Teacher's Work.....	8
109 Fruits from the Spiritual Garden.....	8

FOREIGN TOURISTS' SERIES.

1 Florence .....	18
2 Naples .....	12

NUMBER.	PAGES.
3 Milan.....	12
4 Venice.....	16
5 Vesuvius.....	12
6 Pompeii.....	12
7 Rome, Part I.....	16
8 Rome, Part II.....	16
9 Pisa.....	12
10 Genoa.....	12
11 London.....	16
12 Westminster Abbey.....	16
13 The British Museum.....	18
14 Oxford.....	18
15 Cambridge.....	16
16 York.....	16
17 Chester.....	12
18 Stratford.....	16
19 Windsor.....	12
20 Liverpool.....	16
21 The English Lakes.....	16
22 Canterbury.....	12
23 Brighton.....	12
24 North Wales.....	16
25 Edinburgh.....	18
26 Abbotsford.....	18
27 The Trosachs.....	20
28 Ayr.....	18
29 Glasgow.....	16

#### OXFORD LEAGUE SERVICE SERIES.

1 Ante-Communion Service.....	4
2 A Service of the Creeds.....	8
3 The Choral Services of Doctrine.....	16
4 The Holy Communion.....	10
5 A Service of Prayer and of Praise.....	8

#### NEW SERIES OF FRENCH TRACTS.

4 Adventure on a Roof.....	8
5 A Complete Deliverance.....	8
6 Have You Found Rest?.....	8
7 The Good Samaritan.....	8
8 The Bridge of Sighs.....	4
9 A Happy Old Man.....	8
10 The Great Question.....	8
11 The Man with the Iron Bar.....	8
12 Because He has Said It.....	8
13 More than Conqueror.....	4

NUMBER.	PAGES.
14 How to be Happy.....	8
15 A Mighty Saviour.....	8
16 A Ray of Sunshine Fastened.....	8
17 The Portrait of a Perfect Christian.....	8
18 Wilt Thou be Made Whole?.....	8
19 The Best of Friends.....	8
20 The Blood-stained Page.....	12
21 The Beautiful Dream of Little <i>Aglæ</i> .....	8
22 Too Late.....	8
23 The Fire.....	8
24 The Joy of Pardon.....	12
25 Almost !.....	8
26 The Birth-day.....	8
27 The Lamb of God.....	8
28 The Russian Nobleman and His Bible.....	8
29 Simeon.....	8
30 Leontine, or the Little Seed.....	8
31 Behold, the Bridegroom Cometh.....	8
32 The Good Shepherd.....	2
33 Peace with God.....	2
34 Now or Never !.....	2
35 God Knows Our Sins.....	2
36 Search the Scriptures.....	2
37 Trust.....	2
38 I Come Quickly.....	2
39 Believe and Thou Shalt Live.....	2
40 No Confidence in Self.....	2
41 Without Me Ye Can Do Nothing.....	2
42 The Decalogue.....	2
43 Pardon for the Guilty.....	2
44 Words to be Remembered.....	2
45 The End is at Hand.....	2
46 What God Cannot Do !.....	2
47 Christ the Bearer of Sin.....	2
48 Faith and Good Works.....	2
49 To-morrow Will Never Come.....	2
50 Answer to the Great Question.....	2
51 The Ever-present Friend.....	2
52 Your Dearest Friend.....	2
53 Hear the Word of the Lord.....	2
54 Value of the Blood of Christ.....	2
55 Some Important Questions.....	2
56 "How Far is it to Hell?".....	2
57 Death.....	2
58 My Grace is Sufficient for Thee.....	2
59 Conversions.....	2



NUMBER.	PAGES.
60 The Pearl.....	4
61 Danger.....	4
62 It is Dark.....	4
63 A Thankful Heart.....	8
64 Are you Converted? ...	4
65 To-day is the Day of Salvation.....	8
66 The Star of the Wise Men.....	8

The above were all issued in New York. During the year there were printed 1,225,250 copies of tracts, containing 11,250,000 pages.

The following new German tracts were printed in Cincinnati under the care of the German tract editor :

## PAMPHLET SERIES.

	PAGES.
Confirmation.....	40
Temperance, Duty and Privilege.....	12
To Friends and Opponents of Temperance .....	12
The Eucharist .....	40

## HANDBILL SERIES.

Our Hope.....	4
Flowers and Children.....	4
The Little Tree.....	4
Satisfied.....	4
Missions and Sunday-schools.....	8
The Enemy of the People.....	8
Do Not Forget me.....	4
Faith.....	2
Silver and Gold.....	8
Come!.....	8
Our Future.....	4
Example.....	4
What God Hates.....	4
Warning.....	4
Lilies.....	4
The Noble Glass.....	8
Letter of a Mother.....	4
Who Is It?.....	8

The total number of German tracts printed during the year is 280,000, and the total number of pages 1,750,000.

Thus in New York and in Cincinnati there were printed 1,505,250 copies of tracts, containing 13,000,000 pages.

## REPORT OF THE AGENT FOR NEW YORK CITY.

THE Rev. George H. Goodsell, the special agent of our Tract Society for New York city, made a report of his work to the last meeting of the Board. He has, as usual, been actively engaged during the quarter. From this report we present the following extract :

We have put in circulation during the quarter over 200,000 pages of tracts, and for the year 539,104 pages. They have gone among all classes of our conglomerate population, and into almost every conceivable place. The work has been done with a good degree of carefulness, not broadcast, but with discrimination.

Since our last report we have held two conventions. The first was on Friday evening, December 17, in the Forty-third Street Church. The meeting was full of interest and enthusiasm, closing with a unanimous request for another one on the east side, which was held in the Rose Hill (Twenty-seventh Street) Church, Thursday evening, February 24. A very interesting address was delivered by the Rev. G. E. Strobridge, D.D., on the nature, utility, and practical bearings of tract work, presenting facts of great interest that deeply moved all hearts.

I have represented our cause during the quarter in the following churches: St. Stephen's, Duane, John Street, Willett Street, Forsyth Street, West Farms, Thirty-fifth Street, Fordham, Attorney Street, Second Street, St. Mark's, Jane Street, North New York, Ashbury, Central, St. Andrews, Grace, Seventeenth Street, West Fifty-sixth Street, Lexington Avenue, Woodlawn, St. Luke's, Forty-third Street, Bethany, Washington Square, St. James, Sixty-first Street, St. Paul's, Madison Avenue, St. John's, Morrisania, Cornell Memorial. I expect to complete the entire list before Conference.

I feel confident that tract distribution will in the future be more vigorously prosecuted, and the collections increased. The presentation of the salient features of our work has awakened an interest and incited a missionary spirit that must live in the future of many of our churches. And it is just the kind of work that the most of our city churches need. The tract introduces the visitor. The visitor introduces the subject of religion and church attendance, and the tract left behind is a reminder of both.

We have tried to avail ourselves of time and place in the circulation of tracts. On Decoration Day we distributed "The Well-drilled Man," "The Model Soldier," "The Skeptical Young Officer," "The Unexpected Promotion." During and after the Third Avenue strike last summer we distributed "What Religion Did for a Striker." In offices and stores, "To a Man of Business," "How Much Are You Worth." At railway stations and on steamers we gave "I Have My Ticket." At the close of the year we circulated "The Last Day of the Year," "Nellie's New Year's

Vision," "Harry Huddart, or the Story of the New Year." I am satisfied that greater good can be accomplished by the circulation of certain tracts at certain times when their title will arrest attention.

We have supplied the Wilson, Crystal and Arrow lines of steamers, the *Lepanto*, the *Llemdaff City*, the *Martello*, and many other steamships. One worker has, during the last three months, led forty-two sailors to Christ. We have had street work and house to house visitation by districts. Tracts have been given to soldiers, sailors and marines. They have been distributed in stores, offices, saloons, on elevated and surface roads, and in the school-ship *Minnesota*, and in many charitable, reformatory and penal institutions. High Bridge, lodging-houses, missions and reading-rooms have received our attention. Some of our tracts we have heard from as far west as Oregon and California and as remote as South America and India.

Our work at Castle Garden continues with increasing interest under the care of Mrs. Helen Mathews. Battery Park has been supplied, and there is no policeman now who will interfere, the park commissioners having relaxed or so modified their order that tracts can be circulated.

I record with pleasure the valuable assistance of my associate, the Rev. James Mathews, whose piety, intelligence, and consecration to God's work render him very useful in the office and in field work as well.

I present a brief summary of our work as carried on at 25 State Street :

Ten prayer and conference meetings held ; 97,603 pages of tracts circulated ; situations found for 36 worthy men ; meals supplied for 258 and lodgings for 57. We have sent two men to Philadelphia, one man to England, one man to Beaufort, S. C., one man to Pittsburg, one man to Dayton, O., a man and wife to Sing Sing, two boys to homes in the West, and have advised and directed in the time of their great need over 300 others.

### A NEW TRACT CATALOGUE.

IN the report of Dr. Coxe reference is made to inquiries from pastors concerning the tracts issued by the Methodist Book Concern from which our grants are made. It is there stated that many of the pastors are unacquainted with the titles and character of the tracts issued, and desire to obtain samples of the various tracts that they may select for themselves. We often get similar requests at this office. Such pastors are not aware of the extent of our tract list. To furnish a full set of tracts of only one copy each would cost over ten dollars, which is in itself a large grant. To supply even half of the ten thousand pastors in our churches would bankrupt the Tract Society.

The agents of the Book Concern, besides advertising their tracts from time to time in the columns of the various mem-

bers of the *Advocate* family, have a two-fold catalogue of the tracts they publish, bound up with the general catalogue of their publications. One of these catalogues gives the titles of the tracts as arranged in the different series into which they are divided, the other, called "The Descriptive Catalogue," arranges the titles of the tracts according to the subjects of which they treat, and gives a very brief description of each tract. Thus the pastor is helped in his selection.

The agents will soon publish a new catalogue of tracts entirely separated from the catalogue of books. It will have not only a list of tracts in the order of the various "series" issued, and another list in the order of subjects considered, but a new feature will be added, an alphabetical list of the tracts.

When this new catalogue is ready announcement will be made in the various Church papers. Any pastor can then obtain a copy by addressing Phillips & Hunt, 805 Broadway, New York, or Cranston & Stowe, 194 West Fourth Street, Cincinnati, Ohio.

#### THE YEAR-BOOK.

THE Year-Book of the Tract Society is now ready. It is bound up as usual with the Year-Book of the Sunday-School Union. Any pastor can have a copy by addressing the Corresponding Secretary, Dr. Vincent, 805 Broadway, New York.



## BOARD OF CHURCH EXTENSION.

### DIRECTORY.

PROPER CORPORATE NAME: "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: CHURCH EXTENSION ROOMS, No. 1026 ARCH STREET, PHILADELPHIA, PA.

ORGANIZATION, CHARTER, ETC.—See Discipline, Edition of 1884, ¶¶ 297 to 320. See also Report to General Conference of 1884; tracts, etc., furnished by the Board.

THE GENERAL COMMITTEE meets annually in the month of November in the Church Extension Rooms, Philadelphia, Pa.

THE BOARD OF CHURCH EXTENSION meets on the second Wednesday in each month in the Church Extension Rooms.

THE CORRESPONDING SECRETARY, *Rev. A. J. Kynett, D.D.*, has charge of all the correspondence and business of the Board. All communications should be addressed to him at No. 1026 Arch Street, Philadelphia, Pa.

THE ASSISTANT CORRESPONDING SECRETARY, *Rev. W. A. Spencer, D.D.*, assists the Corresponding Secretary, especially in the field work.

THE TREASURER, *James Long, Esq.*, has charge of the funds, as his office implies. All remittances of money should be by draft on New York, or Post-office Money-order on Philadelphia, Pa., payable to his order, and inclosed to the Corresponding Secretary as above directed.

ALL APPLICATIONS FOR AID must be made, as the Discipline provides, upon blank forms furnished by the Board, and in strict accordance therewith.

IN ALL BEQUESTS the following form should be observed:

I give and bequeath to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the sum of .....; and the receipt of the Treasurer thereof shall be a sufficient discharge to my Executors for the same.

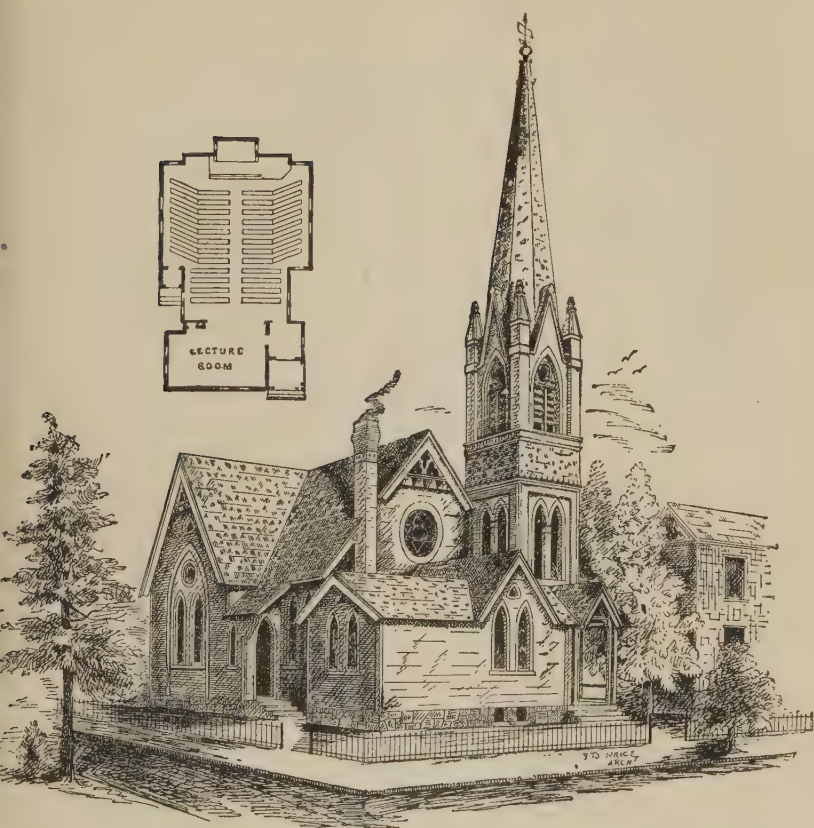
IN DEVISES OF REAL ESTATE observe the following:

I give, bequeath, and devise to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the following land and premises, that is to say:

.....  
 .....  
 to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns, forever.

Persons making Bequests and Devises to the Board, or knowing that they have been made, are requested to notify the Corresponding Secretary, at No. 1026 Arch Street, Philadelphia, Pa., and, if practicable, to inclose a copy of the clause in the will, that the wishes of the testator may be fully known.

FOR ADDITIONAL INFORMATION, blank deeds, church plans, tracts, leaflets, etc., concerning Church Extension, write to the Corresponding Secretary.

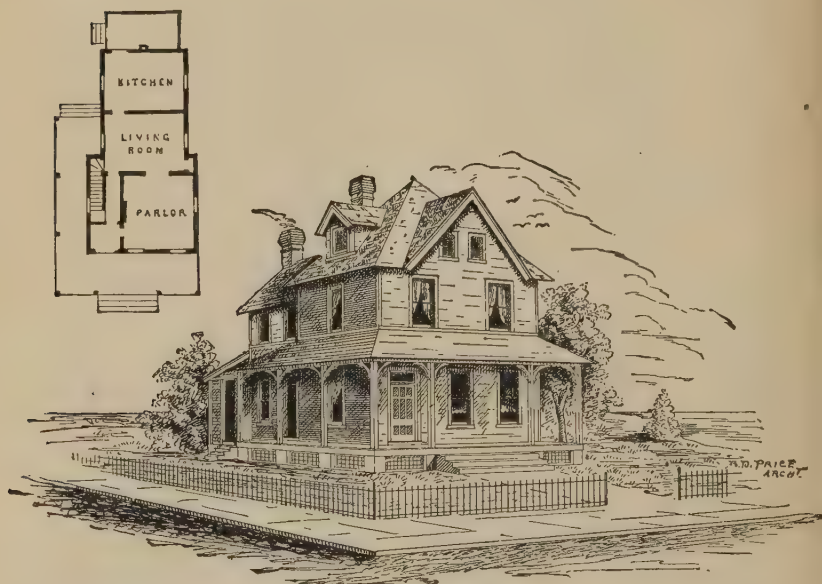


### OUR MODEL CHURCHES.

The above cut shows the perspective and ground plan of one of our new churches, which appears in our catalogue for 1887, just issued, as No. 27. The plans provide for a frame building, the extreme dimensions being 40x71 feet, including pulpit recess of 5 feet. The walls are 16 feet to the square, and the drawings provide for two plans for the ceiling: the one, 23 feet, 6 inches in the middle, plainly plastered; the other 27 feet high in the middle, with exposed ornamental rafters, and ceiling of ornamental wood-work instead of plaster. The steeple is 95 feet from the ground to the top of the vane. The audience room contains 240 sittings, and the lecture room 80, the two communicating by folding doors.

The cost of the building where labor and material are cheap will be from \$4,000 to \$5,000.

SEND FOR CATALOGUE ; ORDER PLANS ; BUILD BY THEM.



### OUR MODEL PARSONAGES.

Here you see a perspective and ground plan of the first floor of one of our new parsonage plans, described in the catalogue as No. 23. The house, exclusive of the porch and summer kitchen, is 22 feet, 6 inches by 41 feet. The first floor is divided as the ground plan indicates ; the second contains four conveniently arranged rooms, and there are two more in the attic. The plans provide for large and convenient closets. Where labor and material are cheap the building will cost about \$1,500.

OUR NEW CATALOGUE contains description of plans heretofore published, together with seven new plans for churches and four new plans for dwellings. The catalogue will, as heretofore, be sent to persons desiring to build either churches or dwelling-houses, without charge. Those wishing simply to

# PAPER IMITATION OF STAINED GLASS.

Equally adapted to large or small windows; large or small panes of glass. 850 churches have used it.

## 1886.—SEVENTH YEAR.

Hundreds of churches, offices, bath-rooms, etc., have our paper in use. We seldom get complaints of any kind and *never when the work is done by the ladies or the pastors.* A window papered by our method eleven years ago that has never been repaired is still good. *Our paper always sticks when directions have been carefully followed.* It is oiled and varnished after it is applied to the window. The oil makes it translucent and in drying it combines with the paste and makes a durable cement. As a substitute for sun shades or blinds it is perfect, and our experience is that it is more durable and better in every respect than cheap stained glass. During the past few years a number of new churches costing from \$5,000 to \$15,000 have used it.

We get many complimentary letters for which we are always grateful.

Rev. R. K. WAKEHAM, Ellicott City, Md., says: "*It is all that you claim for it, and more than one would imagine it could be before trying it.*"

Rev. W. B. BARR, Grove City, Pa., writes: "*The paper looks splendid and gives very good satisfaction.*"

Rev. D. L. A. DETZER, Huff, Indiana, writes of our paper: "*I put it on myself; I am very, very much pleased.*"

Rev. D. C. PLAMUT, Bismark, Dak., writes: "*Your paper received and put on. It looks finely.*"

T. C. DAVIS, Morehead City, N. C., writes: "*To my surprise, it pleases everybody.*"

Rev. J. G. LIEST, Kansas City, Mo., writes: "*The paper you sent us is all right.*"

Dr. J. W. O. JENKINS, Greenland, N. H., writes: "*I think it equal or superior in offices to real stained glass.*"

Rev. W. G. CONNOR, Georgetown, Texas, writes: "*Several years ago your house furnished the colored paper for the windows of our chapel, and I write hoping you have more of the same kind.*"

Rev. J. K. CARTER, Del Rio, Texas, writes: "*I have put it on and am thoroughly pleased with it. It is a grand success.*"

Rev. F. W. NORTHCOTT, North Vernon, Indiana, writes: "*The paper gives entire satisfaction. It is beautiful and cheap.*"

In ordering, send rough drawing showing size, shape and number of panes of glass in each window. Give sizes in figures, and make paper patterns of odd shapes.

We make many designs and many combinations of colors and give full directions for putting on.

## PRICE, SIX CENTS PER SQUARE FOOT, SURFACE MEASURE OF WINDOW.

Samples of the paper will be sent for 50 cents, and if the size of window and shape of panes are given, a suitable design and pattern will be made for a part of the window. No other orders filled for less than \$1.00

All orders must be accompanied with draft on New York or Post-office Money Order on Philadelphia, or cash in registered letter covering the cost. The paper will be sent by mail. If ordered C. O. D., express charges will be added. Address,

BENJAMIN D. PRICE & Co.,

1026 Arch Street, Philadelphia, Pa.

[OVER.]



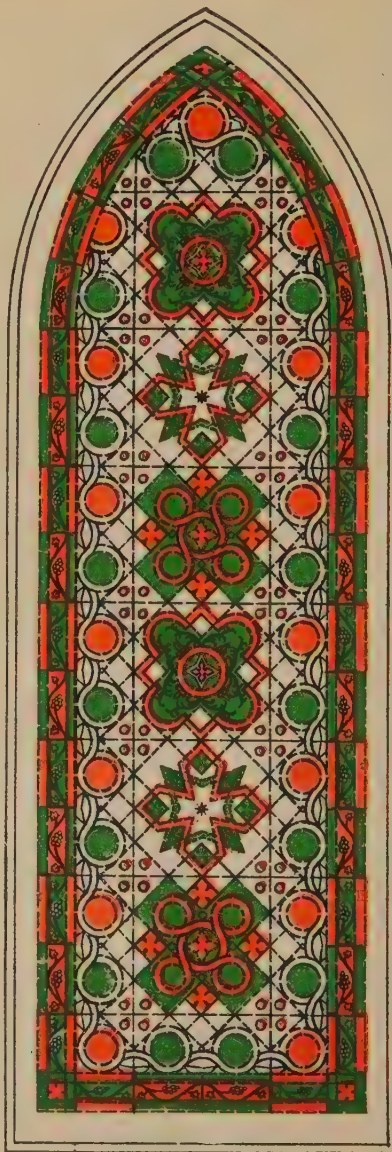
# PAPER IMITATION OF STAINED GLASS

Equally adapted to large or small windows. Large or small panes of glass.

850 churches have used it.

The following churches, mostly Methodist, are taken at random from our books. Examine any that may be near you and compare with *cheap* stained glass in other churches.

Mobile,	Alabama.
Globe,	Arizona.
Pine Bluff,	Arkansas.
Siloam Springs,	"
Black Hawk,	California.
East Oakland,	"
Florence,	"
Grangerville,	"
Los Angeles,	"
Livermore,	"
National City,	"
Oakdale,	"
Ornville,	"
Pomona,	"
San Francisco,	"
Sonoma,	"
South Pueblo,	"
Fresno City,	"
Redding,	"
Jone,	"
Crescent City,	"
Willows,	"
Golden,	Colorado.
New Haven,	Connecticut.
Tolland,	"
Washington Depot,	"
Brookings,	Dakota.
Grand Forks,	"
Omaha,	"
Mandan,	"
Mount Vernon,	"
Watertown,	"
Ellendale,	"
Park River,	"
Wyoming,	Delaware.
Wilmington,	"
Imogene,	Illinois.
Ipava,	"
Juka,	"
Medora,	"
Minonk,	"
Nashville,	"
Peking,	"
Hooperston,	"
Kankakee,	"
Hennepin,	"
Utica,	"
Bloomfield,	Indiana.
Greveston,	"
Greencastle,	"
Jamestown,	"
South Bend,	"
New Haven,	"
Sheridan,	"
Hartville,	"
Evansville,	"
Mitchell,	"
Belmond,	Iowa.
Carson,	"
Corydon,	"
Clearfield,	"
Elwood,	"
Ridgeway,	"
Sidney,	"
Tama City,	"
Des Moines,	"
Keokuk,	"
Missouri Valley,	"
Pella,	"
Red Oak,	"
Van Horne,	"
West Branch,	"
Agency City,	"
Sabula,	"
Edgewood,	"
Colesburg,	"
Camden,	"
Eureka,	Kansas.
Concordia,	"
Junction City,	"
Louisville,	Kentucky.
Sharpsburg,	"
Rastrop,	"
Camden,	Louisiana.
Hartland,	Maine.
Madison,	"
Davidsville,	Maryland.
Federalburg,	"
Rock Hall,	"
Elkton,	"
Hillsboro.	"



Carrollton,	Mississippi.
Appleton City,	Missouri.
Hamilton Station,	Minnesota.
Fullerton,	Nebraska.
Blue Springs,	"
Wahoo,	"
Seward,	"
Weeping Waters,	"
Atlantic City,	New Jersey.
Clayton,	"
Carlstadt,	"
New Brunswick (Cath.),	"
Evans Centre,	New York.
Mexico,	"
Buffalo,	"
Elmira,	"
Long Island City,	"
Fairfield,	"
Mount Vernon,	"
Livonia Station,	"
Penna Blanca,	New Mexico.
Wilmington,	North Carolina.
Morehead,	"
Jefferson,	Ohio.
Utica,	"
Fultonham,	"
Tremont City,	"
West Toledo,	"
Zanesville,	"
Germanstown,	"
New Lyme Station,	"
New Matamora,	"
Pierpont,	"
Mt. Sterling,	"
Marietta,	"
Otawa,	"
Cavahaga Falls,	"
Lilly Chapple,	"
Confluence,	Pennsylvania.
Dauphin,	"
Ennisville,	"
Greenwood,	"
Humboldt,	"
Lamb's Creek,	"
Luzerne,	"
Nesquehoming,	"
New Milford,	"
Sheakleyville,	"
Spragueville,	"
Woodbury,	"
Slatington,	"
Cooperstown,	"
Youngsville,	"
Providence,	Rhode Island.
Florence,	South Carolina.
Peizer,	"
Murdersboro,	Tennessee.
Nashville,	"
Chatata,	"
Union City,	"
Mossy Creek,	"
Austin,	Texas.
Georgetown,	"
Honey Grove,	"
Jefferson,	"
High Hill (Cath. Ch.),	"
Gainesville,	"
Fayetteville,	"
Salt Lake City,	Utah.
Manchester,	Virginia.
Chelsia,	"
Fairfax,	"
Mount Sidney,	"
Culpeper,	"
Jonesville,	"
North Ferrisburgh,	"
Mt. Jackson,	"
Martinsburg,	West Virginia.
Ellenborough,	"
Wheeling,	"
Baraboo,	Wisconsin.
Albany,	"
Superior,	"
Plover,	"
Richland Centre,	"
Cofax,	Washington Terr.
Tacoma,	"
Walla Walla,	"
Laramie City,	Wyoming Terr.
Evanson,	"

Havre de Grace,	Maryland.
Ellicott City (Cath. Ch.),	"
Miles City,	Montana.
West Portpoint,	Massachusetts.
Taunton,	"
Otsego,	Michigan.
Lake,	"
Nushing,	"
Petrosky,	"
Allegan,	"
Owasso,	"
Fairgrove,	"
East Saginaw (Cath.),	"
Hio Rapids,	"

see what we have should inclose twenty-five cents to pay expense of printing and mailing.

The unwisdom of building without plans has been proved over and over again on both sides of the question: those who have ordered our plans and have followed them strictly secure the best results at the least cost, while those who attempt to build without plans are constantly paying more money for a less satisfactory result. We advise all who propose to build either church or dwelling to secure suitable plans before commencing work. And all who expect aid from our Board of Church Extension are respectfully notified that *we require that they shall build by approved architectural plans*. As our architect prepares more plans for churches than any other in the United States we may reasonably claim that our plans are at least equal to any others; and the cost of our designs, as our catalogue will show, is but a fraction of what they cost when prepared by hand. We can furnish them at the low price named in the catalogue because we can duplicate any number from the original drawings in our possession. *Any change* in our plans must be made by hand-work and will increase the cost of plans above the price named in the catalogue.

Since the institution of our architectural department we have furnished plans for 2,609 churches and for 84 dwellings.

For further information send for catalogue. Address A. J. KYNETT, D.D., *Corresponding Secretary*, 1026 ARCH STREET, PHILADELPHIA, PA.

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THE PAPER IMITATION OF STAINED GLASS furnished by B. D. Price & Co. has been tried by churches of all denominations in nearly all sections of the country, and gives general satisfaction—we might say universal satisfaction where the directions for applying it have been carefully followed. The most favorable time for renovating old churches is now at hand, and we especially recommend this article for ornamenting plain glass windows already in. A greater improvement at less expense cannot be made than to remove old shades and curtains and beautify the windows with this article. Order of B. D. PRICE & CO., 1026 ARCH STREET, PHILADELPHIA, PA.

SAMPLE TESTIMONIES. We earnestly request all who use our plans to report the result. These are samples :

About two years ago our plan No. 22 was ordered for a church at Myersdale, Pa. We now have this report from the pastor, Rev. J. M. Schick.

"We have at last finished our church by your plan No. 22, and are pleased with the work. We followed the specifications in every particular, except that we heat with steam instead of furnace. The church gives great satisfaction.

"It is now proposed to hang a large bell in the tower, and we wish to know whether a 1,400 pound bell would be likely to injure it. The church stands here a monument of your skill, and we should not like to spoil the church and your reputation by overdoing the bell business."

With such tower upon solid foundations there would be nothing to fear from a bell corresponding in size with the church.

In August of last year our plan No. 30 was ordered for a Methodist Episcopal Church in Lincoln, Neb. Mr. Levi Snell, President of the Board of Trustees and a generous contributor to the church, now sends a detailed statement of the cost of the building, which, including lot, grading and insurance, amounts to \$10,863, the cost of the building alone being about \$9,000. He accompanies this report with a letter saying: "We hear only words of commendation from all. Although St. Paul's Methodist Episcopal, Presbyterian and Congregational churches cost each from \$30,000 to \$45,000, all say that our new church is the neatest, inside and out. Judge Coble wrote me: 'Your church is beautiful;' the daily papers from time to time have called it 'a gem;' 'splendid;' 'a credit to the city,' and like compliments. Bishop Warren on entering it for the service of dedication said: 'This is splendid.' The twenty feet added to the height of the spire is a great improvement. Any society wishing to build at a cost of \$6,000 or \$8,000 cannot do better than to order and use your plan No. 30. We made no change except making the spire higher, as you know. The people were so well pleased with the church and furnishing that Bishop Warren had no trouble to secure the remainder needed to pay for it at the dedication."

THE COST OF CHURCHES can only be definitely ascertained by first securing plans and then getting estimates by reliable builders. The estimates made in our catalogue are of value only as indicating the relative cost of one church as compared with another. There is such difference in the cost of material and labor in different parts of the country that it is impossible to give in the catalogue a reliable estimate. Get the plans, and let builders on the ground, who know the cost of material and labor, estimate the expense.

PRINTED SERVICE FOR DEDICATIONS. We are prepared to furnish a printed service for dedications, similar in appearance to our Church Extension service of song. If the church be built by any plan in our catalogue the picture of it will adorn the title page. If desired, the order should be sent forward as long as possible before the dedication, accompanied with the cash to pay the expense of printing and mailing at the rate of \$5 per 100 copies. Address A. J. KYNETT, D.D., 1026 ARCH STREET, PHILADELPHIA, PA.

CHURCH EXTENSION SONG SERVICE has been used at our anniversaries until nearly all our preachers have seen it. Enough pastors have used it to prove its utility as an educator in Church Extension work, and its influence for increased collections. One pastor reports his collection more than doubled, and says: "I think it would be very helpful if we had a special preparation for each of the benevolences. Our services were attractive, interesting, instructing and profitable. The people want to see the work on paper. The map is worth more than the price of the service."

Another says: "I received the maps you sent, and by using them among my members raised the collection (nearly all now collected) from average of \$19 for past ten years to \$88 this year.

"I consider that map a wonderful educator and stimulator.

"Now, can you do me a favor? I have loaned, and so lost, my one copy from year to year. Can you give me *one of each* year's issue? I want to study the moving westward of the thick cluster of crosses indicating the march of Methodism."



## A GLANCE BACKWARD.

BY. C. C. MCCABE.

When a man has spent sixteen years of his life in trying to build up a great cause it is impossible for him ever to lose interest in it.

With the most pleasurable emotions I take up the Twenty-first Annual Report of the Board of Church Extension. There is the familiar map of our country spangled more thickly than ever with crosses, showing where five hundred and eleven churches have been helped during the year 1886—nearly one and one-half per day. Surely the time is rapidly approaching when the Board of Church Extension may without rebuke open their monthly meetings by singing “All hail the power of Jesus’ name : We’re building two a day !”

The dreamers of this world have their way at the last. Joseph and Isaiah, John of Patmos and John of Epworth, all saw their dreams fulfilled. And the dreamers of to-day, who plan and struggle and hope and sing and pray for the coming kingdom of our Lord, are permitted sometimes to see their dreams fulfilled here and now. The stalwart dreamer of the Congo will see his dreams fulfilled, and his successors in office will hold great Conferences and send presiding elders to their districts, and pastors to their charges, with shout and song when the last vestige of heathenism shall have disappeared from Africa forever.

Sometimes the fulfillment of the dream far exceeds in glory the vision itself. The Lord of the harvest does not “make a word of promise to the ear and break it to the hope.” He fulfills his promise according to his interpretation of its meaning and not according to ours.

Not many have ever heard much about the unfortunate beginning of the Church Extension Society ; how it was involved in debt at the very start ; how the dreadful word “protested” was written across the drafts upon its treasury for \$50,000 ; how its credit was gone and its best friends were despairing. Fortunately for the Church the cause seemed so hopeless that the office of its Corresponding Secretary was not an object of ambition. The task of saving this apparently ruined cause, after Dr. Munroe’s tragical death, fell upon Dr.

A. J. Kynett—a man, I verily believe, chosen of God to shape its policy, to make a strong administration in which every body might have confidence, to project its Loan Fund, to guard it from spiritual weakness in high places, until to-day, whether men realize it or not, whether men acknowledge it or not, the Board of Church Extension is one of the most marvelous evangelistic forces in this or any other land.

This Report tells us that since the Board began its work in the year 1865 it has helped 5,805 churches—more than half of the entire increase of Methodism since this work began. It has collected and disbursed nearly \$3,000,000. It has built up a permanent Loan Fund of \$555,000. Out of this fund it has loaned \$954,792; aiding by loans 1,763 churches worth \$6,918,950, with sittings for 507,515 persons; and if we average the 5,805 churches aided both by donations and loans as having a seating capacity of 300 for each church, the Board of Church Extension has helped to furnish a place to hear the Gospel of Jesus Christ to 1,741,500 persons.

Well may Dr. Kynett modestly remark, after giving us these figures, "Let every one help on the work of Church Extension." And well may he say, "The call for a Million for Missions ought to be accompanied by an appeal for \$250,000 for Church Extension during 1887."

The great success of the work is the only argument needed to successfully press the claim for that quarter of a million, and if rightly handled by our 12,000 pastors it will bring the amount asked for as sure as that the sun will rise to-morrow.

I look back to those old days—those days of anxiety and trouble—and realize how blessed a thing it is simply to follow the infallible counsel of the Spirit of God.

The first official act I saw Dr. Kynett perform was to sign a note for \$25,000 which was indorsed by members of the Board, to take care of those protested drafts.

I received a letter from one of the leading men of one of our greatest Conferences, which contained this sentence in reference to the Church Extension Society: "Let the thing sink. It is hopelessly bankrupt." He was a good man, but on that subject he had no revelation. Agabus was a prophet and a good man. He took Paul's girdle and bound himself and said, "So

shall be bound the man that owneth this girdle." But even a prophet could not turn Paul from his purpose to go up to Jerusalem. The divine revelation made to him at his conversion was, "I will show him how great things he must suffer for my sake." And so some men, good and true, do not understand how God is leading other men; and hence, sometimes, little short-lived divisions among the workers, little contentions which are sure at the last to end in tears and songs at Calvary, because the love of Jesus conquers all.

The pages of this Report not only furnish an argument for greater collections, but they are a prophecy of the future. Methodism has secured the erection of 3,800 more houses of worship in twenty-three years than the entire possessions of the Roman Catholic Church in this country. What is going to be the future of a Board that helped to build half of all those churches? Its income is steadily increasing. Its Loan Fund has passed the half-million limit and is sweeping on to the million. That Loan Fund is already large enough to secure the erection, in its quintennial revolutions, of four churches for every Sabbath morning that shall dawn upon the world forever.

Well do I remember the night when Bishop Morris, then the primate of Methodism, gave the first hundred dollars to this fund.\* I glance down the list of the donors since. Dr. Kynett speedily inaugurated the plan of allowing any person contributing \$5,000 or more to name the fund, and promised that a separate account should be kept with it, and that a statement of its working and success should be furnished the donor every year. That was a happy thought. If you put it into the scales and weigh it, it is worth at least one million of dollars. Armed with that promise, I was taken into the counsels of men who desired that their money should work for the increase of the kingdom when they should have gone to stand with the ransomed army before the throne of God. That promise is a direct appeal to one of the most powerful and holy instincts of a redeemed soul. I have seen its power on the rich man who was able to draw his check for \$10,000. I have seen its power upon the poor widow who, by dint of toiling

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\* The *Upper Iowa Loan Fund* preceded.—ED.

and saving for many months, could heap together enough money to secure the building of one church every five years forever.

There are 25 of these named funds, and then there is a great fund of nearly a quarter of a million made up of the contributions of the many. Into that have gone the gifts of the plow-boy and the mechanic, the seamstress and the servant-girl. Into it has gone a gift of \$3,000 from a widow upon the one condition that the Board of Church Extension—composed of men she never saw—would promise that the meal should not waste in the barrel nor the oil in the cruse.

Many of the donors to this sacred fund are gone. The A. V. Stout loan fund of \$10,000 has aided in the erection of 55 churches with 13,695 sittings. The Freeborn Garretson loan fund of \$20,000 given in his name by his daughter Mary has aided in the erection of 82 churches worth \$327,925, furnishing 34,300 sittings. The John Stewart loan fund of \$10,000 has helped to build 65 churches worth \$105,000, with 17,050 sittings. But the time would fail to speak of all. Some of the givers are with us still, and think with ever-increasing pleasure of what has been done with their money. The Eliphalet Remington loan fund of \$30,000 has furnished \$77,000 in loans, and has aided in the erection of 97 houses of worship worth \$494,055, furnishing 28,820 people an opportunity to hear the Gospel.

The special effort to secure two hundred and fifty dollar subscriptions to be used as grants in aid of frontier churches has brought in \$82,500; the number of churches built through its instrumentality, 329, valued at \$665,750. These gifts were accompanied, however, by loans amounting to \$67,700.

Thank the Lord! Let us take courage! The income to the General Fund will increase. The Loan Fund, like the wheel in Ezekiel's vision, erect, self-moving, full of eyes to see the wants of the little struggling bands of my Father's children all over this republic, will roll on through all the coming years, and the income from it at two per cent. per annum will soon be more than sufficient to pay all the current expenses of administration.

Guard against the impression that this fund is a vested fund, like the endowment of an institution of learning. *It is far*



*better than that.* The *principal itself* is loaned to needy churches at a low rate of interest, and sometimes without interest, to be paid in small annual installments. And thus the same money is used over and over again forever. A million of dollars is not too large a sum for such a magnificent work.

It was not, then, a spasmodic effort. The prophets of evil have again been disappointed. Wise men are still bringing their gifts of gold to lay them at Jesus's feet. The General Conference may be depended upon not to seriously interfere with plans which have worked so well, and it may be relied upon to put this great trust in the charge of men who love the Church better than life itself. Moses is still at the head of his army, while Joshua is out in the field preaching, praying, singing, holding conventions, helping people to decide what to do with their money, loyally telling them to give the most to Missions and to stand by the whole work of connectional Methodism.

To my friends every-where I would like to send this message: Stand by Kynett and Spencer. Give them the quarter of a million for which they ask. You can do it so easily. The story of the work from each pulpit will bring the money. The money will build the churches. The churches will bring the congregations. Our missionaries can have pulpits in which to preach the Gospel, and the children will be gathered into Sabbath-schools to be taught of the Lord.

The work is one. In five years we may have three millions of members if we are faithful to our trust. Let us work as though the judgment fires were about to kindle upon the earth, and for His glory who sends us this message:

"Behold, I come quickly, and my reward is with me."

#### REPORT OF PROGRESS AND CONDITION MARCH 1, 1887.

At the beginning of the present fiscal year, November, 1886, the situation was as follows:

IN THE GENERAL FUND,	
A balance of.....	\$39,965 08
Our receipts for this fund to February 28, 1887—four months— have been.....	15,925 84
Making available for donations to churches, etc.....	\$55,890 92
Our disbursements on account of this fund have been.....	40,101 03
Leaving balance in General Fund March 1, 1887.....	\$15,789 89

## IN THE LOAN FUND

We had a balance of.....		\$5,761 23
Our receipts for this fund have been:		
By additions to the fund.....	\$16,199 59	
By loans returned.....	25,600 32--	41,799 91
Giving for loans to churches.....		\$47,561 14
Our loans to churches for the period have been		28,300 00
Leaving balance in Loan Fund, March 1, 1887.		\$19,261 14

During these four months we have aided, by donations and loans, 115 churches.

MARCH 1, 1887, we have remaining on file grants to 197 churches, payable on compliance with certain specified conditions required of each.

Donations of.....	\$31,250	
Loans of.....	33,500—	\$64,750 00
We have also on file applications, not yet considered, from 55 churches, asking:		
Donations of.....	\$10,775	
Loans of.....	8,400—	\$19,175 00
Requiring to meet the present demand.....		\$83,925 00
Balance in our General Fund.....	\$15,789 89	
Additional receipts for the General Fund.....	26,235 11	\$42,025 00
Also the balance in our Loan Fund.....	\$19,261 14	
Additional receipts for the Loan Fund of.....	22,638 86	\$41,900 00
		\$83,925 00

These four months are the lightest of the year for both receipts and disbursements, and we come now to a period of heavier work. We hope to exceed the results of last year.

WITHIN A PERIOD OF TEN YEARS the number of our annual conferences has increased 24 per cent.; the number of pastoral charges 18 per cent.; the number of pastoral charges reporting collections for Church Extension of \$10 and over, 61 per cent., and the number taking collections of less than \$10, 35 per cent.; while the number making no report has decreased 22 per cent. During this ten years there has been an increase of 43 per cent. in the amount asked by collections of the conferences, and an increase of 75 per cent. in the collections actually taken. There has also been an increase of 133 per cent. in the receipts from other sources.

### OUR SENIOR BISHOP ON CHURCH EXTENSION.

At our Church Extension Anniversary for Baltimore Conference, held in High Street Church, Baltimore, Thursday evening, March 3, Bishop Bowman made a very practical address. After brief reference to the special work of our several societies, he said:

God has ordained that men are to be saved by human instrumentality. The field of our Board of Church Extension is our own country. In foreign fields the Missionary Society looks after church property; but not in this country. Our Board of Church Extension is for the help of our people in the United States and Territories wherever they need help to build churches. One of the evidences that divine Providence looks after the wants of the world is found in the providential organization of this Board. It entered upon its work at the close of the war, when the entire southern country was thrown open to our Church, and at a time of large increase of emigration to the West. If you had traveled through the South as I did fifteen years ago you would have found but few churches outside of the larger cities and towns. I dedicated a church in one of the county towns of Tennessee, and was told that not more than four or five churches could be found in the county outside of the town, and that these were union churches; that is, churches built for the use of all denominations that might choose to occupy them, and, of course, no one denomination was responsible for their care. When I first came in sight of one of these union churches I did not know what it was, and was amazed when told that it was a church. There was no window in it. Behind the pulpit was a hole, two feet square, with wooden shutter that might be opened to let in light or fresh air. In the opposite end was a large fire-place with the chimney running up eight or ten feet, but when fire was kindled "the house was filled with smoke" in a very unscriptural way. The doors were at opposite sides, and were reached, not by steps, but by a board slanting to the ground. I found under the benches a flock of sheep, and it looked more like a sheep-pen or a pig-pen than a church, and I came near getting a fall in walking out on the board.

In some cases the people join with the Odd Fellows or Freemasons in erecting a building the lower part of which is occupied as a church, and the upper part as a hall for the fraternity.

At the time I saw this union church (or sheep-pen) I was on my way to dedicate one of the little churches aided by this Board. It was a neat frame church painted white, with green window-shutters. The natives had never seen such a church in that country, and it was very amusing to overhear their remarks, and when at the beginning of the service the little cabinet organ led the music there were audible expressions of surprise.

Several years afterward, on visiting this same county town, I was told that if I would travel through the country I would find more than thirty new churches similar to the one I had dedicated, more than half of which were our Methodist Churches.

I have dedicated several churches in Tennessee and in Kentucky, where we were the first to build. I once dedicated a church in a county town in Kentucky. The people had been accustomed to worship in the court-house—I was going to say filthy court-house; I will say it. Have you ever been in a court-house in the South where nearly all the people chew tobacco? It is filthy and abominable beyond description. But they would not let our people worship in the court-house, and so we were compelled to build a church for ourselves—a piece of great good fortune for us. There have been scores of similar instances in the South where we have been the first to build and dedicate a church for the worship of God.

In one of the beautiful valleys of North Carolina, with a population of 1,800 or 2,000 souls, there had never been either church or school-house, and when our missionary visited them they said they did not want either; but by wise management he secured a hearing, and now they have both church and school-house in that valley, and have some appreciation of both.

In the great North-west the rapid increase of population by emigration makes the work of this Board of the greatest importance. Within a period of ten years the population of Kansas alone has increased one million. These people came from Maryland and Pennsylvania, and Ohio and Indiana, and other older States. Without the generous help afforded by this society it would have been impossible to keep pace with this great increase. And still the tide of emigration flows westward.

We have been told, and I believe it to be true, that the entire population of the United States might all be transplanted to Dakota, and still the population be less per square mile than the present population of Belgium. The people settling Dakota are largely foreigners without any provisions for their religious instruction, and if we do not look after them what is to become of our country? As I have traveled over those vast plains my heart has been sad as I have considered this question. All that this society can do must be done, or the Church will fail to meet the emergency which is upon us. For myself, I propose to have a hand in this work. I would rather go without my dinner than not to have something to give to this work of Church Extension. I pray that the blessing of God may rest upon it, and that every man, woman and child in our Church may be enlisted to help do the work so greatly needed.

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THE EARTHQUAKE seriously injured five of our churches in Charleston and Summerville, S. C., and destroyed the homes of many of our people. In company with Bishop Foss the corresponding secretary visited Charleston, January 19, and reported the results of their observations to the Board, when \$1,275 were appropriated from the "*Emergency Fund*" to aid in completing repairs. Earthquakes are rare; but tornadoes, destructive fires, etc., create emergencies every year.



## WORK AND WANT EXEMPLIFIED.

KINGSTON DISTRICT, HOLSTON CONFERENCE, TENN.—Rev. Dr. L. B. Caldwell, presiding elder, writes :

I am very glad to note what you are doing for the relief of our suffering churches in Charleston. This is a move in the right direction ; but can you not enlarge this part of your work and take in other cases of great necessity ? There is no destitution so crippling to our Church in the South as the lack—the utter lack in many places—of houses in which to gather our people for worship. The influence of the Methodist Episcopal Church can never be great while we must continue to worship in the grove during the summer and go into silent winter-quarters as soon as frost comes ; but we are driven to this method in a large portion of our field. The question of our “stay” in the South depends largely upon our having places in which to stay. I would not criticise the administration of any part of our Church work, yet I am thoroughly satisfied that it would be wise to increase our appropriations for Church Extension even if it must be by reducing missionary appropriations. We have expended missionary money in many places in the South for fifteen years without corresponding Church Extension appropriations. If one half of the aggregate amount had been wisely used in church building many of these fields would now be self-supporting. I make this statement not in a spirit of criticism, but as the result of most careful observations with great familiarity with the field. That the Methodist Episcopal Church is needed in this land cannot be doubted. Those who know this work by being identified with it know perfectly that to withdraw the Methodist Episcopal Church would be a fearful turn backward toward 1861. Without us, State sovereignty and Anglo-Saxon supremacy would over-ride the spirit of loyalty to the National Government and practically withdraw the protection of the laws from “American citizens of African descent.” Do not think me hasty when I say that the color line was never more distinctly drawn than now, and we need a power in this country that will stand up for the equal rights of all. The Methodist Episcopal Church is the salt of the Union and the defense of civil rights, but we cannot maintain our position, and influence the destiny of this country as we should, without church buildings to gather, organize and hold our forces. I am persuaded that within the next eighteen months one hundred new churches might be built in this field, with proper management, through the aid of our Board of Church Extension, with comparatively small appropriations to aid and encourage the people.

Dr. Caldwell thinks that a special agent could be employed in this work to most excellent advantage, and urges this plan ; but this has not been the policy of our Church. The presiding elders and pastors must do the necessary work among the people immediately concerned, and the presiding elders and

pastors of all the other churches should use earnest efforts to place the requisite means in our treasury with which to furnish the needed aid. We are persuaded that if we could say to Dr. Caldwell that the necessary helps would be forthcoming he could, before the frost shall drive them out of the groves again, have a dozen or twenty new churches for dedication in his own district and have glorious revivals in them next winter.

**GLIMPSE OF A HEROIC WORK.**—Among the men who have rendered heroic service in behalf of the poorest of the Lord's poor is Rev. Dr. L. P. Cushman, who for years past has toiled earnestly and effectively among the freedmen of the Southwest, and has just returned for a more quiet and restful evening of life to his New England home. A private letter, not intended for publication, furnishes a glimpse of the work he has been doing. He says :

I am closing up eight years of work in the South. They have been years of hard toil, but the service has been cheerfully rendered. Conference will meet to-morrow, and I write to give you a leaf out of my personal experience while on the last round of my district. November 10 I left New Orleans, rode eighty miles on the cars, then twenty miles in a lumber wagon, the last seven of which was through a hard rain. I reached the home of the man who owned the team just after dark. He was a white man, and a member of a Southern church. I said to him: "You see how it rains and how dark it is; I am wet and cold and would like some place to stay." He said he "could not keep me." I then walked half a mile, to the home of another white man, and was told that I could not stay with him. I asked him if he could direct me to any place where he thought I could remain over night. He named two places about half a mile distant, one of which was colored, the other white. I reached the home of the colored man first. I stood in the road and called. He came to the door. I told him who I was and what I wanted, and quick as thought there came back to me the welcome words, "O, yes, come in; come in; I reckon we can fix you." And I went in, glad to find shelter. I found a colored man and his wife. The house consisted of one room, furnished with two chairs, one table, one bed and one bench. I had for supper solid biscuit, fried bacon, coffee and molasses; and the same for breakfast the next morning. They cheerfully gave me their bed and made a cot on the floor for themselves. The next day I dined with another colored family, consisting of father, mother, and seven children. Their house had one room, furnished with two chairs, one bench, one table and three so-called beds. I had for dinner corn-cakes and milk. I had supper and remained

all night with another family living in one room, eleven by fifteen feet in size, having two broken chairs, one small table, one bench and two beds. I had for supper milk and corn-cakes. I held Quarterly Conference that night and preached to a large congregation. The collection amounted to *ninety-five cents*. The next morning, before breakfast, I started early for the next point, twenty-seven miles distant, where I spent three days with similar experiences. These simple facts give you an idea of the condition of the people in this country. They are poor, ragged, bare-foot, ignorant, hungry! What can such a people do for themselves? An infant in its mother's arms is hardly more helpless than they. We have a few modest applications for aid to build cheap churches among these people. What can you do for us?

That is a painful question. We have eight applications from Louisiana Conference asking donations to the aggregate amount of \$1,300. We have already given them \$1,250 more than the General Committee authorized for the past year. For the current year that Conference has been asked for \$500, and we are permitted to give them \$2,500; or \$5 for every one they may collect. But the collections cannot be large from a people situated as they are, though in the towns and cities they can do better than in such places as Dr. Cushman describes. Hard as the situation is, it is clear that, unless the people can be induced to do something more in their own behalf, but little would result from any appropriations that it is possible for us to make. We greatly need increased power to help them, and they greatly need increased activity in their own behalf. The problem is one of great difficulty, and to solve it will require years of patient, persistent, self-sacrificing toil, with largely increased help and prayerful sympathy for the toilers.

IN AN OLD METHODIST STATE.—In our Church Extension work the *General Committee* determines the amounts that the Conferences shall be asked to give and the amounts our Board may appropriate on application, as the Discipline provides, to churches within their bounds. The General Committee has always regarded Indiana as a strong Methodist State, well supplied with Methodist churches, and therefore able to give generously to Church Extension and needing but little aid from our Board. The amounts asked and authorized for the Indiana Conferences severally are, this year, as follows:

Indiana.....	asked,	\$2,500;	authorized,	\$500
North Indiana.....	"	2,500;	"	500
North-west Indiana.....	"	3,000;	"	500
South-east Indiana.....	"	2,000;	"	500

Either the General Committee has erred in its estimates for Indiana or the brethren in that State underestimate their ability and overestimate the wants of their work. It does not become the office in Philadelphia to decide where the mistake lies, but the situation resulting from it is very perplexing. Under the action of the General Committee heretofore, which has been to the same general effect as above, we have gone to the utmost limit in the appropriations made, and have anticipated the receipts of the current year in the effort to respond to the most needy applications, and find ourselves compelled to decline several others, especially from Indiana Conference.

In a recent letter, Hon. W. C. De Pauw, one of our most generous patrons and a former member of our General Committee, presents the wants of a part of Indiana Conference, as follows :

Until about the beginning of 1882 all that part of Indiana south of the Louisville, New Albany and Chicago Road, from New Albany to Mitchell (61 miles), and east of the Ohio and Mississippi Road, from Mitchell to Vincennes (65 miles), and east of Evansville and Terre Haute, from Vincennes to Evansville (say 50 miles), and north of the Ohio River from Evansville to New Albany (say 200 miles by river), embracing a territory equal to a small State, was without railroad facilities. What is known as the Air Line, called the Louisville, Evansville and St. Louis Road, first opened through this territory with a branch extending from Huntingburg to Evansville. Since then roads have been projected, and are now building, branching off to the Ohio River in two directions. A third road is being built from Orleans to Jasper, and a fourth being surveyed and will be built from Vincennes via Jasper to New Albany; so that this territory is being traversed in every direction, and new towns are springing up along these lines, and population is pouring in, and needs, and is entitled to receive aid from the Board of Church Extension for at least *twenty new churches*. While this is an old settled country it is in an important sense as much frontier and outlying as other territory receiving aid under the frontier plan, and which, it seems to me, is more deserving and will be more profitable in building self-supporting churches and in benevolent collections than nine-tenths of other frontier territory receiving aid from your Board. Can we devise a plan to help them to the amount of two or three thousand dollars and a like amount by loans? The work should be done under the direction of the Board of Church Ex-



tension and in the general interest of Methodism. This matter has been considered by our Conference Board for several months past, and at my request the presiding elder of New Albany District, and the late presiding elder of the Lockport District, have furnished me with statements which I herewith inclose. I hope you will find time to give it careful consideration and make suggestions which may prove helpful.

The statement from the pastor of New Albany District, Rev. J. H. Ketcham, is as follows :

There are important points within the bounds of this district that will have to be abandoned unless we can get help from some source. On the Elizabeth Circuit one of our churches has been sold for debt and the last day for redemption draws nigh. With a donation of \$100 I think it can be saved, but do not see how it can be without. On the Air Line Road there are two towns, Marengo and Milltown. A feeble society at each place undertook to build some months ago. I encouraged them to hope for aid from the Board of Church Extension. They went to work, giving generously, considering their circumstances, but have received no aid from the Board. Each point needs at least \$100. On the same line are two other points needing churches. They are neighborhood centers where large congregations could be secured at once. With a little help suitable churches could be built. At French Lake and West Baden—perhaps the most important summer resort in the State of Indiana—we have no church edifice. The Catholics, seeing the importance of this resort, have determined to build during the coming season a \$4,000 church. The site is already secured and part of the material on the ground. We can do nothing without some help. Should have at least \$500. With this aid and encouragement the people of the community will come to our rescue, and we, too, can build a church worth \$4,000. At Knoxville, another important town in a rich valley, and on the line of this new railroad, we are sadly in need of a church and, with little help can build. At New Providence, on the L., N. A. and C. railroads, a new church is of the first importance. The society is weak, and worships in a union church. We can make little if any progress without a church of our own. Other denominations are seeing the importance of this territory, and their churches are going up at many points. We shall have a vast population here in the near future, and the importance of immediately occupying the field cannot be overestimated.

The former presiding elder of the Lockport District, Rev. J. H. Talbott, says :

That portion of the Indiana Conference lying in the counties of Crawford, Perry, Spencer, Warrick, Du Bois, Pike, and a part of Orange, greatly needs the fostering care of the Church. The lands are broken and the soil thin, more especially in Crawford, Perry, Du Bois and Pike counties. Our Church has suffered disastrously in these regions in the past few years from floods and emigration. Our people for the most part

are very poor. Our pastors work on salaries so meager as to barely furnish a subsistence, and they have not the needful facilities for carrying forward their work. Many of them are without books necessary for study and proper preparation for preaching. Many of the circuits, when unable to secure a single man, have to employ a supply who could in part, at least, support himself. We have, therefore, been placed at great disadvantage. Other denominations, notably the Baptists and Presbyterians, have been able to afford their people help in erecting houses of worship, while ours have rarely received any help. Methodism is not as strong relatively in that region as it was thirty years ago. There is great need of comfortable houses of worship. English Circuit has six appointments, but only two churches, one of them built last year. Gentryville has six appointments and but three churches. Three growing towns within this circuit have no churches of any kind. Linville Circuit has six appointments and four churches, two of them having been completed in the last year. Rome Circuit is in distressing need of a church at Chestnut City, where there is no church of any kind and where our people are utterly unable to build. In Selvin Circuit our people made extraordinary efforts to build, but are burdened with debts which they can hardly pay without help. In Union Circuit, of six appointments, two new churches are badly needed. In Wickliff's Circuit there is a pressing need of help at Bird's Eye and Boston. In Winslow Circuit, at Duff, a house has been built as cheaply as possible, but it is doubtful whether they can pull through without aid. Two churches are needed on Yankeetown Circuit. In all cases where buildings have been erected great economy has been used, and in the other cases where buildings are needed a little help would encourage and stimulate our members and bind them to the great connectional interests of the Church. I hope some way may be devised to meet the necessities of this work.

We gladly publish this information. It illustrates how an old country is sometimes made new by the building of railroads. It is certainly important that our Church should enter and occupy this field, and Indiana cannot be fairly regarded as a Methodist State if we fail to do it. But cannot Indiana do more for this work, the stronger churches furnishing larger aid for the weaker? Indiana has four Annual Conferences, with 446 circuits and stations, 540 traveling ministers and 135,000 members and probationers. Last year their total Church Extension collections were but \$3,028 49—only a little over *two cents per member*. The result under the action of the General Committee for last year entitled them to receive about \$750, but we actually donated to needy churches in Indiana \$1,700—an amount more than equal to half their collec-

tions instead of one fourth, and double the amount authorized for the year. During the entire period of our work the collections of the Indiana Conferences have been only about one fourth of the amount asked by the General Committee, while the Conferences throughout the Church have averaged one half the amount asked. The collections of the past year are an improvement on the years preceding. Surely a still greater improvement is possible, and we earnestly appeal to our preachers and people in Indiana to make it possible for us to deal more generously with such needy and promising parts of that State as are described in the above letters.

SELF-SACRIFICING DEVOTION is not confined to the South or to the frontier. There are scores of "hard circuits" manned by heroes whose courage and devotion, if displayed on fields of battle, would cover them with glory. Take an example from Northern New York Conference. In 1885, on application duly made, we donated \$100 to aid a country church. The pastor at the time gave some account of his circuit. On a salary of less than \$500 he had to support a family and keep a horse and carriage to travel his circuit, preaching regularly seven times in two weeks besides revival services. At an appointment supplied on Monday night he began with four members, one of whom removed and another was backslidden. An aged class-leader was the only faithful member in the community, which was largely Roman Catholic. A Roman Catholic was elected school director and turned them out of the school-house. Our hero resorted to private houses and to a room over a blacksmith shop. Thus started he resolved to build. A meeting for this purpose was called and subscriptions taken, when they asked the modest sum of \$100. A committee was appointed and the neighbors had a "bee" to get the timber. In two days they had the logs at the mill. One member of the building committee was a young man who had just buried his wife and little girl, and had found great difficulty in securing a place for burial and funeral services by a Protestant minister. He engaged earnestly in the enterprise and did most of the work with his own hands. Another member of the Building Committee was a mason and helped

to lay the foundation, build the chimney and plaster the house. In due time the pastor wrote :

The church is finished and dedicated with a surplus of subscription at the dedication amounting to \$27. The house is comfortably furnished and is insured in the sum of \$700. Meetings have been held since the dedication and we have had a glorious revival. Nearly forty persons, mostly heads of families, have come out on the Lord's side. The revival flame has kindled at my Sunday afternoon appointment, where we are now having a successful protracted meeting.

We now have another letter from the same brother, in which he says :

You will remember that the \$100 given to our church on this circuit was on condition that the entire debt should be paid. I am now able to report that every dollar of indebtedness is discharged. The building of that church and the precious revival that immediately followed *have caused another circuit to be formed*. A young man was sent there for his first year's work and has done nobly. An old dilapidated church six miles distant has been repaired and the new circuit now has four appointments, giving the young man a modest support. The work is very hopeful. I am finishing my third year on the other part of the circuit. We have fully met our Church Extension apportionment, and neither the oil in the cruse nor the meal in the barrel have failed, but increased."

THAT ELTON MEMORIAL.—The circumstances leading to this Memorial Church at Coleridge, Neb., were given in the October MANUAL, 1886, and it appears also as No. 318 on our frontier list. The aid—donation of \$250 and loan of \$350—was granted on condition that the church should be built without debt other than our loan. Under date of February 2 the presiding elder of the district, Rev. E. Marquet, reports the dedication :

I hasten to write you of the triumphant outcome of our enterprise at Coleridge, Neb.—the Memorial Church, by the gift of Mrs. Messick, as reported in the October MANUAL. Learning that the town had been named in honor of Chief Justice Coleridge, of England, the pastor wrote him, soliciting a gift to the church, and received in reply \$50. This, with another gift of \$100 from a wealthy ranchman living in the county, helped the little band to make good their pledge and complete the church without debt other than your loan. Dr. J. B. Maxfield preached the dedicatory sermon last Sunday. We like the plan of the building very much (our No. 1 B) ; it is well adapted to this prairie country, where high winds prevail. It cost a little over \$2,000.

Your Board is doing a great work for Nebraska, scarcely second to that



of our Missionary Society. We are now in the church and parsonage building period of our history. If we could have a special loan fund for building parsonages it would be of great value. Rents are always very high in our new towns, ranging from twelve to twenty-five per cent. on the value of the property rented. If we could have a loan fund for building parsonages on which a low rate of interest would be charged the amount usually paid for rent would in a few years give the people parsonages and save the money expended for rents.

We have no special loan fund for parsonages, but when the condition of our regular Loan Fund permits we grant loans for building parsonages. The value of this work is very manifest, as it must be to all who know the situation.

LONG PINE DISTRICT, WEST NEBRASKA CONFERENCE.—Rev. G. W. Martin, presiding elder, in a letter just received, says:

I am on the extreme north-western district of our Conference, and in a territory where two years ago there were but 60 miles of railroad; now we have 310 miles of railroad. We had at that time but one church. During the two years we have by hard work, with the aid of your Board, built six churches, and there is an imperative demand for as many more immediately; but it is *impossible* (I mean all there is in that word) for us to build, on account of the newness of the country, without your aid. I know how largely the funds available fall below the wants of this country, and I do not wish to make formal application without hope of success. What can you do for us? Can you not help us under the frontier plan? Several places are asking me whether aid can be obtained. Can you give us any encouragement? Please advise me.

What answer do our friends say should be returned to such inquiries? We have already made promises for frontier churches beyond the promises made to us, but this field must not be neglected. We accordingly sent this brother blank forms of application, and told him we would do the best within our power to secure special gifts for three or four frontier churches in his district. Will our friends who know where \$250 can be found, in the hands of some one who "loveth our nation" and is disposed to build a church, make note of this and secure attention to this promising field?

AN OREGON CIRCUIT.—A letter before us from Rev. J. H. Allyn, of Waldron and Fossil Circuit, Columbia River Conference, says:

I was appointed to this circuit by Bishop Harris last year and reached here late in September. The Sabbath before I came the school-house at

Fossil, the only building that could possibly be had in which to hold religious services was burned. Up to this time we have occupied a little unfinished room 12 by 20. So you see we greatly need a church. The town contains about 300 inhabitants, but our membership is poor. There are two saloons and a drug store dealing out intoxicating drinks. Steps are being taken to build a Catholic church, but this will not seriously interfere with the liquor traffic. We have \$500 subscribed toward building a Methodist church, to cost not less than \$1,000, and to be completed by July next. We may secure a little more, but we must have help or fail. Cannot the Board of Church Extension come to our aid with a small donation and loan? We have no Methodist church within sixty miles of this place, and no other Methodist preacher within seventy-five miles. Please send me catalogue and other needed information, with such encouragement as you can give without delay.

Of course we complied with this request, and hope to be able to furnish needed aid when the application shall be received in due form.

MOSCOW, IDAHO TERRITORY.—About three years ago we granted a donation of \$250 and loan of \$500 to build a church in this place, the brethren agreeing to complete without debt other than our loan. During the past year appeals were made through the public papers for aid, which indicated that they had not completed the church and were in debt to other parties. We received a letter from the pastor explaining the situation and asking extension of time on the installments of the loan past due. This was granted. His published appeal seems to have been more effective than such things usually are, as indicated from a letter recently received, saying:

We asked for an extension of time on our Church Extension debt and you kindly granted it. I am now happy to inform you that we do not need further extension. The Lord has crowned our efforts with good success. Our beautiful church, all completed, was dedicated in January and we are now able to meet our indebtedness. This glorious achievement is all owing to the Christian generosity of those whose hearts God has touched. Liberal responses have come from ocean to ocean until we have had full relief. Inclosed please find check in payment of amount past due. The remainder is secured by notes of good men, payable in time to meet remaining installments.

ALOSTA, LOS ANGELES COUNTY, CAL.—In October last we donated \$250 to aid in building a church at Alostá, by our plan No. 35, size 30 by 50. A California paper reports the dedication and says:

Will our readers look at this picture from actual church life and then tell us where it can be duplicated in all the broad domain of Methodism? One year ago Rev. H. J. Crall, an inexperienced but enthusiastic worker, was appointed pastor in the Azusa. At Alosta, a gem of a settlement in the great Azusa country, there was but one member of the Methodist Church. Cactus, sage-brush and *room* were plenty; settlements scattered, people busy with their work, and no church organization. Now they have a church organization of twelve members, a Sunday-school, and a beautiful building costing \$2,100. Besides this the pastor has been supported and no interest of Methodism has suffered.

It is the banner charge for church papers, literature, etc. The dedication was a great success.

**NOW CONCERNING THE COLLECTIONS.**—In an appeal sent out to the members of the California Conference Bishop Fowler says:

We are confident you will be pleased to have our Church Extension interests brought to your especial attention; for we have no deeper interest in any other department of Church enterprise, except our Missionary work.

Churches are forts. The society first intrenched thus in a community gains immense advantage for many years. You can run down a country with raids, you can annoy and alarm a people with cavalry; but to conquer a country you must establish forts. So Christ, in the conquest of California, must have forts, and he calls upon us to build them.

It will cost our churches no more to take this collection now than at the close of the year, and it will be worth much more to us. You are earnestly urged to take this collection in January, or at the earliest moment thereafter. Please make special effort to raise at least the amount of your apportionment immediately, and forward it to the Treasurer of the Board of Church Extension. By sending it forward we can know exactly how our account stands with the Board, and thus know how much we may draw for to relieve our pressing needs in some of our urgent enterprises and suffering churches.

May God bless you in this urgent and important work.

Our published appeals are bearing some fruit, and we shall be disappointed if much larger harvests are not gathered in Kansas and other fields in which we have scattered so much seed. One pastor writes:

Inclosed find \$7 from this frontier circuit. One year ago we had neither people nor preacher here; now we have one hundred members. We shall need lots of help the coming year to build churches.

Another says:

I send you herewith \$12—double the amount asked of us. The people cheerfully respond to appeals for this cause, and give out of their meager resources.

Experience fully proves that where the cause of Church Extension is faithfully presented, with the help furnished in the *MANUAL*, and especially in the use of the song service, the people will give cheerfully and generously. It would be an easy thing to raise a quarter of a million dollars annually by collections only, if all the pastors would try.

#### RETURN LOANS.

REV. J. N. LISCOMB, presiding elder of Mankato District, Minnesota Conference, publishes a paper for his district, thus making the printer help him in his work. The following appears in a recent number and should re-appear elsewhere, for the good of all concerned :

#### A SERIOUS FAULT.

When a board of trustees ask for aid from the Board of Church Extension they make some very strong promises, but they are too much inclined to forget them. One is that the loan asked for, if granted, shall be paid in annual installments of a given amount, beginning on a given date; also that the interest shall be paid semi-annually. Quite too often this is wholly neglected. No effort is made, no plan adopted, but delay follows delay; notices of dues received are talked over in official meetings, concluding with, insubstance, "We can't." Yet in many of these cases money is raised and improvements made in the church property, the amount far exceeding what is due the board. Pastors are often, if not always, to blame for these things. They are there but for one, two, or at the most three years; work on the church or parsonage is a benefit to them; they are too willing to let the next man pay the debt. I find considerable of this neglect on Mankato District. Brethren, pastors and trustees, let us turn over a new leaf in this matter. The Parent Board needs the money to help other churches. The debt must be paid; do not imagine that because the board is lenient and does not at once foreclose and compel payment it will release you after a while. The Loan Fund is sacredly held for loan purposes only, and cannot be donated or its debts paid by money from any other fund. It must be paid some time; it is much easier to pay it promptly when due than at any later date. And do not complain when the secretary calls for pay. It is not his fund; it is not private business. The Church does its work through its officers to accommodate you. The secretary has but his duty to do, as commanded by the Church. Let us stand by this and all our church organizations.

THE NEWARK CONFERENCE MINIMUM STANDARD for Church Extension is only 8 cents per member, yet 86 out of every 100 pastoral charges in the Church fall below it. Brother, are you of the 86, or the 14?



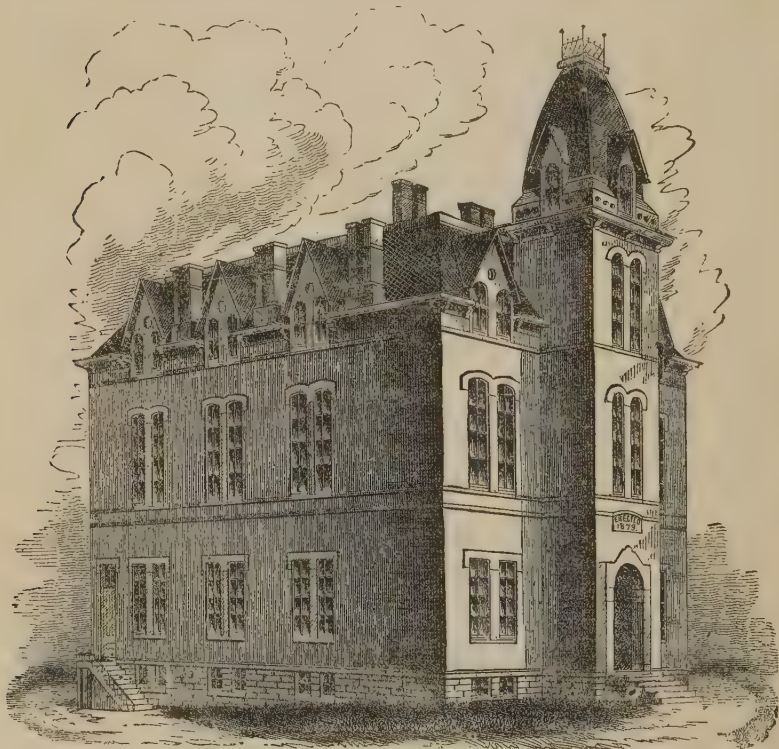
## FREEDMEN'S AID SOCIETY.

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### MEDICAL COLLEGE COMMENCEMENT AT NASHVILLE, TENNESSEE.

TEN GRADUATES IN MEDICINE AND THREE IN DENTISTRY.

The audience of twelve hundred colored people, that occupied the Masonic Theater last night with dignity, were gathered there for an oc-



casion that emphasizes, in no small degree, the advance of education among that race. The eleventh anniversary of the Meharry Medical College and the first of the dental department of the Central Tennessee College, in this city, is an event of interest in the fact that this large auditorium was necessary for the first time to accommodate all those who desired to be present, and because this is the first class of colored graduates in the South from a dental college. The stage was occupied, besides the faculty and the choir from the Tennessee Central College, by a number of leading citizens, including Governor Taylor.

The following is the programme of the evening : Music, prayer, music, salutatory, " March of the Medical Science," W. A. Sinclair ; music, valedictory, " Diseases of the Heart," J. W. Pickett ; music, address to the medical graduating class, G. W. Hubbard, M.D., dean of the faculty ; address to the dental graduating class, W. H. Morgan, M.D., D.D.S., dean of the dental department of Vanderbilt University ; music, conferring of degrees by the president, J. Braden, D.D. This was followed by the charge to the graduating class by Dr. G. W. Hubbard, dean of the college:

In behalf of the faculty I am called upon to-night to give the eleventh annual commencement address.

We feel profoundly thankful to the Giver of all good for the success that has attended our labors in the years that are past. At the time when this department was organized the question of a school of this kind was a new and unsolved problem, and with the exception of a mixed school at Washington and a few individual cases, as far as we know, nothing like this had ever been attempted, either in this country or other lands. Without suitable accommodations, without money, apparatus or experience, and with only a handful of students, this work began.

Eleven years have passed quickly away, and what do we now witness as a result ? A handsome and commodious building, with ample grounds, a moderate but rapidly increasing collection of books and apparatus, with two chemical laboratories, ten members of the faculty, fifty-four students enrolled during the present session, and sixty-two graduates, besides those of the present class, most of whom are still living and have proved an honor to their *Alma Mater* and a blessing to the world.

During the past year a School of Dentistry has been opened and nine students have availed themselves of the privilege thus offered them, three of whom have finished the prescribed course and are here to-day to receive the reward to which their faithful work justly entitles them. As this is the only dental school of the kind in the Southern States we expect that abundant success awaits it in the near future.

We are greatly needing a new building for this work and for a school of pharmacy which we hope to be able to open next session : plans have been prepared for this building, and we are now only waiting for our friends to furnish us with means to secure its speedy erection. To the different members of the Meharry family, and to our other friends who have so generously assisted us in the past, we would return our sincere thanks, and pray that Heaven's choicest blessings may rest upon them.

#### GOVERNOR TAYLOR

was called out from the spectators upon the stage, and responded to a warm reception by the audience. He said he had come to show these young men his deep interest in their welfare and in the welfare of their race by his presence. Twenty years have swept away the shackles of slavery, and he was glad to see that the shackles of ignorance had fallen from their eyes as well, and that the race was preparing itself to fight the battle of

life. These young men are the advance guard of the race and are being closely watched by their race. Lift your race into a higher civilization, that we may together go on to a grand and glorious future.

DR. J. BERRIEN LINDSLEY

spoke. It was just twenty-one years since he had the honor of being superintendent of the school of Nashville and had been invited to the opening of Fisk. On that occasion he had said he hoped, representing the sentiment of the old teachers of the State, that the time would soon come when every black boy and girl would have the same privileges of attending school that others had. That wish was very nearly fulfilled. But in the country there is still a lack of schools and teachers. In less than ten years hence school-houses shall exist in every hamlet in this State, and every boy, white or black, shall have eight months of schooling every year.

COLONEL A. S. COLYAR

spoke: "How does the Southern man feel toward these men and his race? Why should he not be friendly?"

The speaker had said in public speeches for twenty years that the negro took a part in history that would go down the corridors of time. The peasantry of no other country would have shown such fidelity to family as was seen among these people during the war. The prejudice you speak of is dying out; must die out. But out of the great fact I have spoken of comes the certainty that the whites and the blacks shall forever be friends. The speaker then referred at length to the question of educational legislation.

State Superintendent Paine spoke briefly by way of congratulation to the faculty, the city, the State, the South and the country on the evidence of prosperity shown here this evening.

HON. MR. M'ELWEE,

colored, an ex-graduate of Meharry, was called upon, and said the forces which have been working quietly and unnoticed during the past few years seemed to have gathered into completion, and to this institution, along with others, the people must look for the solution of the great race question.

Dr. Braden then addressed

#### A FEW PARTING WORDS

to the graduating class, and said that people had for years been asking, Could any good thing come out of the negro race? He himself had said, on coming South, that he was going to settle the question whether these freed persons were going to prove a blessing or a curse to the country. He was going to give them all the influences that make an educated people, and would let them have any thing any other students would have. They have taken it, and are taking it, and the question is not, can they? but, have they? His twenty years' experience has led him to conclude that there was a grandeur among the Southern men who lead and mold its sentiments, and that the coming twenty years will educate men out of the idea that it is dan-

gerous to educate the masses. He congratulated the graduates upon going out into the world at a time when, if the prejudice of the whites against the negro was not dead, it was dying. He advised them to meet prejudice in a Christian spirit and bear it kindly. They could afford to do it. The good men of the South are losing it, and have lost it largely; the rest were unworthy of notice. The future depends not upon the color of your skin, but upon the force of your brain, your capacity for toil, and the comprehension you have of your profession.

The graduates in medicine were: Paul Calvin Coley, Hawkinsville, Ga.; William Evelyn Davis, Starkville, Miss.; William Henry Hudson, Brentwood, Tenn.; James Bullock Maclin, Mason, Tenn.; Benjamin Augustus McLemore, Spring Hill, Tenn.; John Wesley Pickett, Nashville, Tenn.; John Wesley Rowland, Tupelo, Miss.; William Albert Sinclair, Georgetown, S. C.; Noah J. Commodore Stallings, Homesville, Miss.; Lewis Milton Wilkins, Atlanta, Ga.

The graduates in dentistry were:

John Wesley Anderson, M.D., Wyandotte, Kan.; Robert Fulton Boyd, M.D., Nashville, Tenn.; Henry Thomas Noel, M.D., Nashville, Tenn.

## NINETEENTH ANNUAL REPORT.—*Continued.*

### SCHOOLS AMONG WHITES.

It should be understood that the schools among the whites have been established and largely sustained by their own efforts and contributions, with the exception of the universities at Little Rock, Ark., and Chattanooga, Tenn.—the Freedmen's Aid Society aiding these schools, when embarrassed, in erecting school buildings and in the support of their teachers as its funds would allow, without embarrassment to its work among the colored people in the South.

<i>Chartered Institutions.</i>	No. of Teachers.	No. of Pupils.
Andrews Collegiate Institute, Andrews Institute, Ala...	3	124
Chattanooga University, Chattanooga, Tenn.....	9	190
East Tennessee Wesleyan University, Athens, Tenn....	8	228
Little Rock University, Little Rock, Ark.....	6	110
Texas Wesleyan College, Fort Worth, Texas.....	6	143

### *Institutions Not Chartered.*

Baldwin Seminary, Baldwin, La.....	3	50
Bloomington College, Bloomington, Tenn.....	6	92
Elijay Seminary, Elijay, Ga.....	3	78
Kingsley Seminary, Bloomington, Tenn.....	5	143
Mt. Union Seminary, Mt. Union, Ala.....	1	74
Mt. Zion Seminary, Mt. Zion, Ga.....	2	46
Powell Valley Seminary, Well Spring, Tenn.....	4	195
Roanoke Seminary, Roanoke, Va.....	2	38
Tullahoma College, Tullahoma, Tenn.....	5	110
Warren College, Fullens, Tenn.....	4	165

Total Institutions (15).....	67	1,780
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	No. of Pupils.
Biblical.....	70
Collegiate.....	125
Academic.....	210
Normal.....	586
Intermediate.....	433
Primary.....	356
Total .....	1,780

*Summary.*

Chartered Institutions.....	5
Normal Schools and Seminaries.....	10
Number of Teachers this year.....	67
Number of Pupils in our Schools this year.....	1,780

## GENERAL SUMMARY.

Chartered Institutions.....	12
Normal Schools and Seminaries.....	23
Number of Teachers this year.....	180
Number of Pupils in our Schools this year.....	6,043

## FINANCIAL REPORT.

The financial statement for the year ending July 1, 1886, is as follows:

*Receipts for the Year.*

Collections from the Fall Conferences of 1885....	\$35,056 18	
Collections from the Spring Conferences of 1886..	34,780 37	
Total of Conference collections.....		\$69,836 55
Donations.....		41,497 23
<i>Annuities:</i> Rev. Wesley Webster.....	\$700 00	
Susan Weller.....	50 00	
Rev. J. H. Owens.....	2,500 00	
		3,250 00
<i>Bequests:</i> H. C. Judd.....	\$2,000 00	
Richard Case.....	500 00	
Gould Stockwell.....	1,060 00	
Sarah A. Scott.....	250 00	
Mrs. Almira L. Case.....	2,688 05	
Mrs. Mary Woodward.....	1,000 00	
Rev. Moseley Dwight.....	15 00	
		7,513 05
Received from students.....	\$20,438 00	
" " sale of real estate.....	13,550 00	
" " South Carolina.....	5,600 00	
" " Slater Fund.....	4,600 00	
" " Peabody Fund.....	500 00	
Loan.....	1,819 66	
		46,507 66
Receipts for the year.....	\$168,604 49	
In Treasury July 1, 1885.....		142 91
Total.....		\$168,747 40

*Expenditures for the Year.*

Salaries and board of teachers.....	\$88,031 84
Salary of Corresponding Secretary and office expenses.....	3,819 55
Salary of Ass't Corresponding Sec'y and traveling expenses.....	3,989 76
Salary of Agent and traveling expenses.....	2,336 91
Clerk hire.....	1,000 00
Aid of young men for the ministry.....	2,400 00
Insurance.....	802 50
Interest on annuities.....	3,288 25
Interest.....	3,399 78
Printing.....	1,395 92
Repairs on buildings.....	7,518 00
Postage.....	395 97
Taxes.....	214 20

*Expended in Buildings and Real Estate:*

Clark University (Warren Hall).....	\$19,500 00
New Orleans University.....	8,500 00
Central Tennessee College.....	500 00
Chattanooga University.....	20,290 60
Real Estate at Little Rock.....	1,292 00
	<hr/>
	50,082 60
Balance in Treasury July 1, 1886.....	72 12
	<hr/>
Total.....	\$168,747 40

REPORT OF THE AUDITING COMMITTEE.

*To the Executive Committee:* CINCINNATI, O., October 1, 1886.

We have made a careful and thorough examination of the accounts and vouchers of Dr. R. S. Rust, Corresponding Secretary of the Freedmen's Aid Society of the Methodist Episcopal Church, and also of Dr. Earl Cranston, Treasurer, for the year ending July 1, 1886, and find the same correct and satisfactory, and have canceled the vouchers of the secretary. We would respectfully present the following statement:

*Receipts.*

Cash balance in treasury, July 1, 1885.....	\$142 91
Collections from Fall Conferences, 1885.....	\$35,056 18
Collections from Spring Conferences, 1886.....	34,780 37
	<hr/>
	69,836 55
Donations.....	41,497 23
Annuities—Rev. Wesley Webster.....	\$700 00
Susan Weller.....	50 00
Rev. J. H. Owens.....	2,500 00
	<hr/>
	3,250 00
Bequests—H. C. Judd.....	\$2,000 00
Richard Case.....	500 00
Gould Stockwell.....	1,060 00
Sarah A. Scott.....	250 00
Mrs. Almira L. Case.....	2,688 05
Mrs. Mary Woodward.....	1,000 00
Rev. Moseley Dwight.....	15 00
	<hr/>
	7,513 05

*Carried forward.....* \$122,239 74

	<i>Carried forward</i> .....	\$122,239 74
Miscellaneous—Received from students.....	\$20,438 00	
“ “ sale of real estate.....	13,550 00	
“ “ South Carolina....	5,600 00	
“ “ Slater Fund.....	4,600 00	
“ “ Peabody Fund....	500 00	
“ “ loan.....	1,819 66	
		<hr/> 46,507 66
Total receipts.....		\$168,747 40

*Disbursements.*

Payments, as per vouchers, 1885—July.....	\$10,131 91	
August.....	6,023 67	
September....	8,593 16	
October.....	6,823 94	
November....	12,490 91	
December....	12,592 68	
1886—January.....	7,593 20	
February.....	8,244 31	
March.....	10,596 85	
April.....	17,969 01	
May.....	26,470 05	
June.....	41,145 59	
Balance in treasury, July 1, 1886.....	72 12	
		<hr/> \$168,747 40

*Annuity Fund.*

Amount in treasury last year.....	\$5,800 00	
Received during present year, as above.....	3,250 00	
Received from George Griswold, additional.....	2,000 00	
Interest to July 1 on balance invested.....	407 49	
		<hr/> \$11,457 49
Loaned to the Society.....		3,250 00
		<hr/> \$8,207 49
Balance in treasury.....		\$8,207 49
Amount of annuity July 1, 1885.....		\$46,000 00
Increase of Annuity Fund this year.....		5,250 00
		<hr/> \$51,250 00
Total Annuity Fund.....		\$51,250 00
Annuity loaned to Society last year.....	\$40,200 00	
Annuity loaned to Society this year.....	3,250 00	
Amount in the treasury.....	\$7,800 00	
Interest as above.....	407 49	
		<hr/> 8,207 49
Interest.....		<hr/> \$51,657 49
		407 49
		<hr/> \$51,250 00
Total Annuity Fund.....		\$51,250 00
Balance in treasury July 1, 1886..		8,207 49

*Indebtedness of Freedmen's Aid Society, July 1, 1886.*

Individual creditors.....	\$30,825 00	
Due banks .....	17,388 75	
Annuity last year.....	40,200 00	
Annuity present year.....	3,250 00	
Due R. S. Rust, Secretary.....	1,819 66	
		\$93,483 41
Less cash, balance in treasury.....		72 12
Total indebtedness.....		\$93,411 29

Respectfully,

A. SHINKLE, {  
J. J. HIGHT, { *Auditing Committee.*

OUR INDEBTEDNESS.

The debt of the Society July 1, 1886, was \$93,411 29, which has been increased the past year \$665 45. This indebtedness has been incurred in the purchase of land and in the erection of school buildings, beginning with a debt in round numbers of \$9,000 in 1873, and an increase above that of \$8,000 in 1874, and advancing from year to year to the present amount.

Property belonging to a single institution could, perhaps, without seriously injuring its present usefulness, be sold for enough to remove all the pressing claims against the Society. An unoccupied lot of land connected with the Chattanooga University, if placed upon the market, would pay every dollar of debt incurred in the establishment of schools among the whites, if not the entire indebtedness of the Society. These lands are rapidly increasing in value. If retained, as they should be, they will at no distant day pay the debt or furnish an endowment for the institution. It would, therefore, be a most short-sighted policy to part with them at present. Then, also, the unwisdom of discounting the future to the convenience of the hour is seen, further, in the early prospective resources of the Society. A large part of our debt is owed to our Annuity Fund, which at no remote date will fall into the treasury. Besides this there are important bequests soon to be paid.

The Society has nearly a million dollars' worth of property in its possession, with which, if it should ever become necessary, it could easily discharge its financial obligations; while all its institutions, lands, buildings and equipments are entirely free from debt.

Add to these significant facts the noble record of the past nineteen years, and there is surely no just cause of alarm as to this financial liability.

We cannot but feel most confident that the administration of this great work, even though it has involved some debt, will meet the hearty approval of the Church, including especially those contributing the means for its God-honored enterprises.



## THE COLLECTIONS.

Bishop Foss, before the East Ohio Conference, in speaking of the Freedmen's Aid Society, said, "This Society has not had a fair chance before the Church." This is true. If every pastor in Methodism would state plainly and heartily the claims of our vast educational work in the South to his people, and give them a chance to contribute as their own judgments and hearts would impel, our needed \$250,000 a year would be forthcoming. There are many churches in Methodism where the cause is scarcely mentioned, and only a few dollars set apart out of a common fund for appearance' sake.

Of the \$167,640 92 raised by the Society last year \$69,836 55, or a good deal less than one half, came from the Conference collections. The rest came from personal donations and miscellaneous sources.

True, the total receipts named above were an increase of over \$20,000 over the year previous, but still the showing from the regular Conference collections indicates that Bishop Foss expressed the simple truth.

The appeal to Conferences, presiding elders and pastors is, *raise at least your apportionment, and as much more as the people will cheerfully give.*

## USE THE CHART.

Rev. Dr. D. H. Muller, of Cleveland, Ohio, writes :

DEAR DR. HARTZELL: Yesterday I took the "Map" prepared by the Freedmen's Aid Society, and after careful study went before my congregation with it for explanation. The work of the Society was a revelation to the people, and in response they gave \$140 to the cause. Our apportionment is only \$26, but after information the congregation went \$114 better. What I can do any preacher can, and I am persuaded if the 12,000 ministers of the Methodist Episcopal Church would give their people clear ideas of your work you could get your \$250,000.

## SELF HELP.

One of the most encouraging facts in relation to our Southern educational work is the rapid advance made in self help among the people themselves. Of the more than 6,000 students in the schools maintained or aided by this Society, only

a very few receive any aid whatever from our treasury in meeting their expenses ; and, what is still more encouraging, of the adults by far the greater part are in school by their own personal efforts. In many cases fathers and mothers, and often mothers alone, make great sacrifices, even depriving themselves of what many would consider the necessities of life, that their sons or daughters might be in school.

"I'se nobody," said an old colored mother ; "I'se only a ole nigger. I'se gwine to die soon. I kin nebber be nobody, but I want my boy to be somebody."

With tears in her eyes she pointed to her son, clad in decent garments, ready to enter school.

An old colored woman at the ground-breaking for the new building at New Orleans brought a thank-offering of \$10, earned by her own work. When asked if that was not too much for her to give she replied,

"Nothin's too much for me to give to Jesus when I promise. I said I'd give ten dollars dis day, and here's your money."

The same magnificent spirit of hopeful and helpful independence is among our white people whose sons and daughters find their way out of the mountain homes of the central South to our schools.

As in individual cases so with Conferences. The Louisiana Conference has raised over \$5,000 cash for the New Orleans University, and the pastors have assessed themselves and their people \$2,000, to be raised between this and next August for the new building. So, too, our people are doing grandly for the Centenary Biblical Institute at Baltimore, and, in fact, all over the South the spirit and results of self help are manifest. There can be no better evidence of successful benevolent work than this. It is a wrong to any young man or woman, or to any people, to do for them what they can do for themselves. The great work of the Freedmen's Aid Society is to help furnish buildings and teachers, so that the poor people of the South who will can by their own efforts secure an education under Christian influences.

EDUCATE ! EDUCATE all classes, colors and conditions ; educate broadly, truly, *Christianly*, and race prejudice will vanish like mist before the sun !

## APPEAL IN BEHALF OF THE FREEDMEN'S AID SOCIETY.

*To the members and friends of the Methodist Episcopal Church:*

THE Freedmen's Aid Society was organized for the purpose of extending the benefits of Christian education to people in the South. The history of its work shows the wisdom of its founding; the blessing of God has attended its labors from the beginning. No society in the Church has done better work, or accomplished more, when we consider the amount of money the officers of the society have had at their command.

See what has been done in a record of twenty years: Nine institutions of high grade and twenty-three normal schools and seminaries have been established. Seven of these are among the colored people, and are located at Nashville, Holly Springs, New Orleans, Orangeburg, Marshall, Atlanta and Little Rock. Others are among the whites, two of which are the universities at Chattanooga and Little Rock. These institutions, have regular college classes and courses of study, and yearly graduate promising classes of young persons for the ministry, and for teaching, and for other duties of practical life. The twenty-three normal schools and seminaries are so located throughout the South as to be feeders to the central institutions, and furnish educational advantages to thousands each year who are not able to pursue fuller courses of study in the higher institutions.

Gammon School of Theology, at Atlanta, Ga., is not unworthy to be ranked among the few well-equipped and manned theological schools of the Church. In addition to this, theological departments are established in several of our best schools. Meharry Medical School, at Nashville, has already graduated seventy-five physicians, who are taking respectable rank among medical practitioners of the South. In addition to the establishment and maintenance of these institutions, aid has been given to several other schools, such as Ellijay, Ga.; Athens, Tenn.; Fort Worth, Texas; and Bloomington, Tenn.; by which their usefulness has been greatly increased. In all these schools many thousands have been prepared for their life-work, and have gone throughout the South to exert a strong Christian influence in the elevation of the people.

The condition of our work was never more encouraging than now. The teachers are faithful, the students industrious, and the spirit of self-help is being largely developed. The best people in the South are becoming interested in this great educational movement, and watch with growing interest the valuable results achieved. In almost all our schools there have been during the year precious revivals of religion. The enlargement of the work goes forward year by year; the demands upon us grow much more rapidly than the contributions of our people to our treasury increase.

The work of this Society has now reached such magnitude that unless the gifts of our people are largely and rapidly increased the schools will suffer, and some of them, we fear, will have to close their doors. We ought to have within the next twelve months two hundred and fifty thousand dollars. One hundred thousand of this amount is needed to pay the debt of the Society, created in the purchase of grounds, erection of buildings, and the regular prosecution of our educational work. One hundred and fifty thousand dollars are needed to meet the annual current expenses of the schools. If the Church would give from one hundred and fifty thousand to two hundred thousand a year we would not even then be able to meet all the demands that are made upon us from all parts of our broad field. The officers who have this great interest committed to their hands are entitled to the same confidence as is given to the administration of any other society of the Church; and no passing breath of criticism of method or methods should be indulged in to the detriment of the Society or to the curtailing of the contributions of the people to its funds.

Having been appointed a committee by the Board of Managers at its late meeting, we earnestly appeal to the whole Church to prayerfully consider the claims of the Freedmen's Aid Society, and then increasingly give of their means to the glory of God and to the uplifting of their fellow beings.

I. W. JOYCE,    M. B. HAGANS,  
F. S. HOYT,    H. LIEBHART,  
                  AMOS SHINKLE.

*Cincinnati, O., March 11, 1887.*



## BOARD OF EDUCATION.

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### PLANS FOR CHILDREN'S DAY, 1887.

CHILDREN'S DAY will this year come on Sunday, the 12th of June. Since "time flies," and in order to be utilized to the utmost needs to be taken "by the forelock," it is well to forecast somewhat, as a means of securing the best possible results. We have, therefore, to request of all pastors, and through them of all Sunday-school superintendents, to begin early to talk about next Children's Day, and to make general arrangements for its proper celebration. On the basis of past experiment and success, let us every-where adopt as our motto for the event and its results the significant and inspiring word, **PROGRESS.**

The Board of Education in endeavoring to do its part will issue the following publications :

1. Its Annual Report. The report, though somewhat condensed as compared with that of last year, will contain (1) the proceedings of the Board of Education ; (2) the action of various Annual Conferences ; (3) a summary sketch of Children's Day celebrations in the United States and in various foreign countries, with explanations and appeals in behalf of the Children's Day movement ; (4) a list of the literary and theological institutions of the Methodist Episcopal Church ; (5) a brief notice of the work done by the Board of Education and its auxiliaries ; (6) a list of receipts from collections in 1886 arranged by Conferences and districts.

Two copies of the report will be sent to every pastor whose address is known—one for himself, and one for his chief Sunday-school superintendent.

2. A specially prepared programme for the Children's Day services of this year will be published by the Book Agents, to be sold at all their depositories at the rate of \$1 per hundred, post-paid. This plan has been generally accepted and sanctioned throughout the Church during the last two years as not only just and proper, but as the only one on which, in the

rapid expansion of this cause, a timely supply can be furnished in all parts of the country.

3. A supplement to the programme of 1887 will contain additional matter for addresses and recitations. Ten copies of this supplement will be sent gratuitously with every order for 100 programmes, and in that ratio for larger or smaller orders. Supplement No. 1 as issued in 1886 is still of value, and may be ordered at the rate of 50 cents per hundred; also the Manual of Hints and Helps for Children's Day published in 1884, and still kept on sale at 10 cents per copy or \$1 a dozen.

Specimens of the programme for Children's Day, and of the supplement, together with a form of report to be used in transmitting collections, will be sent to pastors with the report.

It is specially desired this year, as last, to enlist in behalf of our enterprise the active co-operation of all members of the Committee on Education required to be appointed by each Quarterly Conference. In this view several circulars have been printed which, on application, will be sent to any pastor for the use of his committee, provided he will make a close estimate of the number that will be needed and actually used for the advantage of the cause.

The following is a list of the circulars thus far prepared. It is subjoined that selections may be made in requesting supplies for personal use or for distribution:

Committees on Education—The Duties of Members.

Our Educational System.

Education for the Masses and the Ministry.

Origin and Establishment of the Children's Day.

Importance of Educational Gifts and Legacies.

Children's Day collections.

Be True to the Children.

N. B. The fact that some of the above have been printed in our Annual Reports for permanent preservation does not lessen their value for separate circulation.

PROPER OBJECTS AND SPIRIT OF THE CHILDREN'S DAY  
OBSERVANCE.

It is well from year to year to reconsider the objects for which Children's Day was instituted and the means of making its observance more and more advantageous.

The idea of setting apart the second Sunday in June, to be every-where observed as Children's Day, from the first contemplated not merely entertainment for the young, but instruction in special duties and privileges. It was also designed to remind the Church of her obligations to the young, as well as the young of the interest the Church should take in their behalf. Instituted in the name and for the honor of the Lord Jesus Christ, it has aimed to illustrate that emphatic prophecy concerning him which long ages ago promised that "he shall turn the heart of the fathers to their children, and the heart of the children to their fathers."

While, therefore, the Church invites her children and youth to its fold and its altars to enjoy a beautiful summer festival, her ministers, members and friends should heartily participate in the exercises of the day. Children's Day should, in fact, illustrate the idea of a family reunion in which the children, for once, have the most prominent part, and receive special attention in accordance with their wants and privileges.

It is a grand thing for children to become impressed with the idea of personal responsibility to grow in knowledge and character, and to feel that to them is assigned an important part in the service of the Church.

The successes of the Children's Day movement in the past seem to have prompted many other claims to share its pecuniary proceeds. But, whatever the children may be induced to give or collect for other good causes, they and their friends should see to it that the one peculiar fund, instituted for their own especial benefit, should not be allowed to suffer or be eclipsed. The events of every year prove how much this fund was needed, and that all that has been done in the past should only be regarded as its proper beginning. Specially is help for it wanted the present year in order to meet the pressing needs of youth in various parts of the country now in our schools or waiting to enter them.

Remember that Christian education is essential to nearly if not quite all other good causes. Through it ministers are prepared for their pulpits and missionaries trained for their fields of labor, while it aids in qualifying teachers for their work in Sunday-schools and literary institutions.

This is the one cause which, by special order of the Church, is to be every-where cared for on a given day. By this plan all the Sunday-schools of the Church are brought into a practical though friendly competition to see which will do the most for a common object. If properly made and reported, the offerings of each school will be credited at the end of the year side by side with those of all our other Sunday-schools. That all may do themselves and the cause justice in this respect, it is well to commence preparations for the collection as well as the exercises by the middle of the preceding month of May.

Let all be assured that the claim for large liberality in this line is extremely urgent. The experiment of the year just closed proves that enlarged offerings will be necessary as a means of keeping pace with the increasing claims of the worthy and needy among us who are aspiring to an advanced education. Happily our plans are now so adjusted that the offerings of the whole Church can, if needed, be directly applied from year to year to aid actual students in our schools.

Thus, not only is a direct appeal made to the liberality of those who in this department represent the Church, but the power of the board, as a disbursing agent, is, to a great extent, put within the control of its friends. All, therefore, who would wish to have large appropriations made each autumn for loans to students should send up each summer large collections to enable the board to make them. On the plan thus explained, the actual and current claims of our worthy youth now striving to fit themselves for enlarged usefulness become the direct object of each Children's Day offering. The response from year to year must be accepted as the measure of the Church's interest in that object.

Let all who would co-operate in doing all that ought to be done for so good a cause exert themselves and enlist their friends to accomplish the best results possible the present year.



## METHODIST BOOK CONCERN.

## NEW YORK HOUSE.

**Out of the Toils.** By John W. Spear, author of *Grace Winslow*.  
12mo, \$1 25.

This thrilling story is another valuable contribution to the temperance literature of the day, and throws a strong light on the indirect as well as direct evil engendered by the liquor traffic.

The author confesses that he has suppressed many illustrations of terrible facts embraced in the original draught, as they would have rendered the work entirely too dramatic and repulsive for the class of readers that it was designed to affect.

This story of murder, theft, and profligacy is certainly terrible enough, but if the real horrors of the tale have been toned down by omissions we do not wonder that the writer says that no portrayal of the evils the nefarious traffic produces can be overdrawn.

Although the narrative is somewhat of a 'departure from the plan usually pursued by writers on this subject the phases of the evil here discussed are of momentous concern, as they may become the sequence of effects that are wide-reaching and sadly calamitous, endangering the very safety of society and the body politic.

We are shown that besides those dangers which are closely connected with the traffic and are apparent to all, there are others which it behooves us also to guard against. In this story are indicated some of the methods employed by those engaged in the liquor business to evade the law, and to induce its officers to lend their influence to further their designs. And it shows the dangers that menace the citadel of justice and equity; and even the grand jury system is not exempt. The interest in the individual characters is well sustained throughout.

The story opens graphically with a scene in a saloon, where we are introduced to Harry Burns, who figures prominently in the sketch, and who immediately engages our sympathy by his frank confession that he hates the *stuff*, yet, when asked why he doesn't cease using it, replies bitterly "Why, because I can't. That's why;" and we pity him in the painful struggle that he passes through in extricating himself from the act that hereditary influence and life-long associations and habits have thrown around him, and rejoice when he is finally a free man. Donovan the illicit distiller's character is so dark and his deeds so evil that we follow the slow but sure steps of justice, till they overtake him and his accomplices, with satisfaction. From first to last this book is a strong argument for total abstinence and legal prohibition.

**The Heretic Priest**, and other tales of Reformation Times in the Netherlands and Germany. Translated from the Dutch. 12mo, \$1.

These stories, which are interestingly told, bring the stirring events of the Reformation vividly to the imagination, and give the reader a well-defined idea of the sufferings and hardships which the people of the Netherlands and Germany encountered to obtain the religious tolerance and rights of conscience which we enjoy. They show how the struggle for religious liberty went hand in hand with that for political liberty; and if they do nothing more than make the youth who will peruse them to better appreciate these great blessings, which they enjoy amid peace and prosperity, they will have done an important service. They will also tend to act as a stimulus to further historical reading. The first of these stories, *The Heretic Priest*, gives us an insight into the early attempts to revolt against religious despotism as the light of the open Bible began to illumine the consciences of the people. At this time the fires of religious persecution burned fiercest, though it was before any general or well organized resistance had been made.

The second story, *Over the Borders*, is founded on incidents which occurred six years after, when William, Prince of Orange, leads his gallant army to the defense of the unhappy country. The third, *The Breaking of the Spanish Yoke*, is the most thrilling of the series. Here we see the noble characteristics of the people in their heroic sacrifice, tenacity of purpose, and patient enduring under protracted suffering, and finally their triumphant victory. We have an interesting description of the taking of the city of Brille from Spain, and we see Haarlem offering heroic resistance to an army of thirty thousand Alkmaar, driving from her walls the Spanish assailants, and Leyden successfully sustaining her world-renowned siege. The fourth story, *The Peasant's Ward*, closes with the treaty of Westphalia which gave peace to Germany. The stories are by native writers who have closely followed historical facts, which enhances their value. The translator's work is well done.

**The Daughter of Pharaoh.** A tale of the Exodus. By Fred Myron Colby. 12mo, \$1 50.

Here we have a fascinating story of Egyptian life thirty-three hundred years ago, at the time of the Exodus, in which are portrayed the manners and customs which the light of history reveals prevailed at that early day, together with the style of dress, the tone of thought and the religious sentiments of the people in the upper and lower grades of society among both the Hebrews and Egyptians. These are what may be termed the interesting features of history, and they are made to appear more real to the young, and are probably better remembered, when given in connection with a pleasing narrative.

The contrasts between the Hebrew and Egyptian modes of religious thought and life are artistically drawn. Though the characters are largely fictitious, there are a few historical personages. The writer has shown

much ingenuity in weaving in the personal facts that history and the Bible give concerning these individuals. For instance, the foundation of the story is the single reference in the Old Testament to Bithiah, the daughter of Pharaoh, the wife of an Israelite. The details of the story are well arranged, and command the interest throughout as completely as a modern novel.

**The Amber Star, and a Fair Half Dozen.** By Mary Lowe Dickinson. 12mo, \$1 25.

The versatile writer of these narratives has given us in *The Amber Star* a story of considerable variety of scene, the action taking place in America, England and Rome. While many of the situations are unusual they are not impossible, and the experience and vicissitudes of some of the leading personages, and the contrasts of place and character, make it a striking story. We are given a sad picture of child-life among the vicious and poor of New York City. There is an introduction of skillfully handled surprises which add to the readable interest of the story.

In *A Fair Half Dozen* we see what six girls can do to benefit the poor and afflicted, although one of the number was a confirmed invalid. It contains a number of hints that may be found valuable to those who engage in benevolent work. The plans that these girls formed to help others to help themselves, which, after all, is the best charity, are certainly to be commended.

**No.** By Rose Terry Cooke. 12mo, 80 cents.

This well-known and gifted writer has here given us a charmingly natural story of a boy's life, which illustrates the potent influence of a judicious Christian mother on a son whose hereditary tendencies, under less wise guidance, might have made him any thing but the noble, manly man he became.

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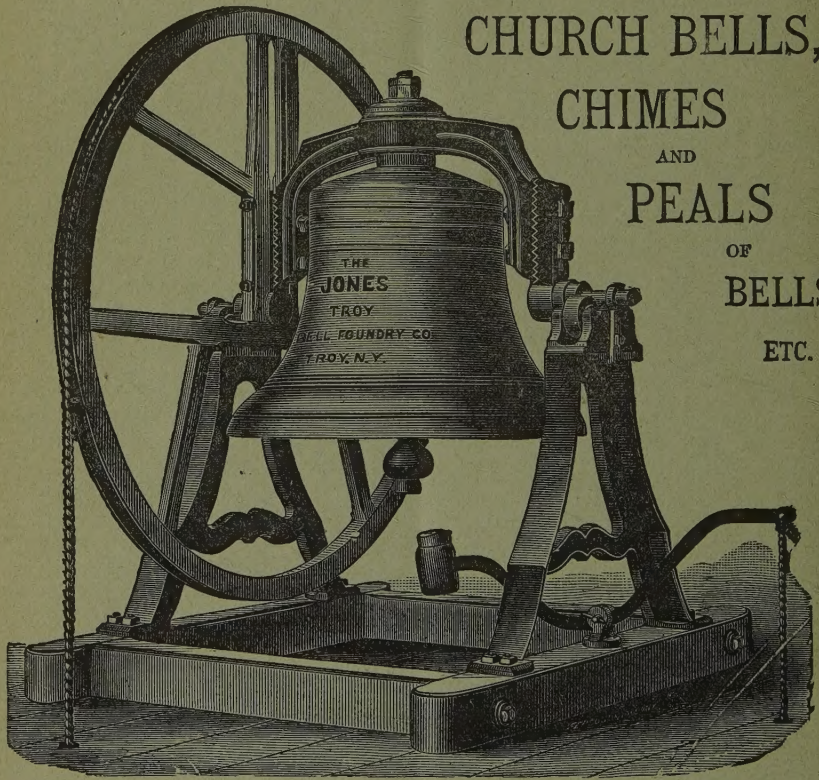
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